



AWAKE

To The Call Of Islam

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WHO ARE HUMAN BEINGS?

One night Hadhrat Junaid Baghdaadi (rahmatullah alayh) saw in a dream that Shaitaan was strutting naked in the market place. Hadhrat Junaid said to Shaitaan: “O accursed one! Have you no shame? You strut about in nude in the presence of innumerable people.” Shaitaan replied: “O Hadhrat! Undoubtedly, I do have shame for human beings. But these beings are not human beings. In fact, they are worse than animals. Do you not remember the aayat of the Qur'aan? ‘They are like animals – in fact they are more astray (than animals).’ ” – Surah A’raaf, aayat 179.

In surprise, Hadhrat Junaid said: “Who are human beings and where are they?” Shaitaan responded: “Human beings are like the three men who are at this moment engrossed in ibaadat in Musjid Shuneeziyah. They are totally absorbed in Divine Love. I had employed a thousand snares to entice them, but despite all my efforts, failed to trap them. They did not lift an eye to see which dog is barking.”

Hadhrat Junaid's eyes opened. Although it was just past midnight, he hastened to the Musjid. On arriving there he observed three men engrossed in Allah's ibaadat.

Hearing his footsteps, one of them raised his head and said: “O Junaid! What do you believe that everything which that *maloon* (accursed) said is true?”

ALLAH'S FEAR AND THE TRUE MUFTI

Everyone is aware of the greatness of Hadhrat Imaam Maalik (rahmatullah alayh). Once in a single session, 40 questions were posed to him. The great Imaam replied to four questions. For the remaining 36 questions, expressing his unawareness, he said: "I do not know." This was the effect of fear for Allah Ta'ala. He had no inhibition for expressing his inability to answer.

INNA LILLAHI...

The Qur'aanic verse: *Inna lillaahi wa inna ilayhi raaji-on*, is usually recited on hearing of someone's death. The meaning of the aayat is: "*Verily, we are for Allah, and verily, unto Him shall we return.*" This signifies that we are Allah's property. He repossesses His property whenever He desires. We, therefore, have no reason and no right to register any complaint or be dissatisfied with the decree of Allah Ta'ala. Sadness/grief is apart from complaint. While grief is natural provided it is held within bounds by *Sabr*, complaint and dissatisfaction are haraam.

The recital of this aayat is not restricted to occasions of *Maut* (death). Rasulullah (sallallahu alayhi wasallam) exhorted us to recite this aayat even if a shoelace breaks. Every *ni'mat*, big or small, is a bounty of Allah Ta'ala for which we have no entitlement. This instruction of our Nabi (sallallahu alayhi wasallam) conveys to us that we are dependent on Allah Ta'ala for every need of our sojourn here on earth. He is our sustainer. There is no

other sustainer who provides requisites which are of insignificant monetary value to us.

The Hadith instructs us to recite this aayat every time a past event of grief is recalled, and the same quantity of *thawaab* obtained at the time of the actual event will be received. The actual occasion of *Sabr* is the time when the grief befalls us. The *thawaab* on this occasion is immense. This same amount of reward will be obtained whenever the past tragedy comes to mind provided this aayat is recited.

The Ahaadith are replete with simple and easy prescriptions to gain maximum *thawaab*. It is our obligation to derive the maximum benefit by implementing the advices and admonition of Rasulullah (sallallahu alayhi wasallam) in effortless acts.

TREATMENT FOR ACNE

Health experts offer the following treatment for acne:

Apply warm salt water directly to acne to kill the bacteria. Whip up some warm salt water the next time you have a breakout. Try mixing one cup of purified water with one tablespoon of **sea salt**. Use a cotton ball to gently apply salt water to acne and let it dry.

If you try this treatment and your acne still doesn't clear up within a day or two, perhaps your diet is the culprit. Make sure to avoid sugar, processed junk, gluten, peanuts, yeast and dairy for a while to see if your skin clears up. Eat plenty of leafy greens, lean sources of protein and healthy fats like coconut

oil and avocados — your skin and waistline will thank you. Use Himalaya salt. Do not use refined table salt.

IMAAM SHAAFI'S GENEROSITY

When Imaam Shaafi (rahmatullah alayhi) left San'aa (in Yemen) for Makkah, he had with him 10,000 (gold coins). He was advised to invest the money productively.

On arrival in Makkah, he set up a small tent for himself on the outskirts of Makkah. He emptied the bag of gold coins into a heap. Everyone who came to the tent was given a handful of dinars by Imaam Shaafi. By the time of Zohr, he stood up, dusted his clothes and left. Not a single dinar remained.

CRUELTY OF THE SILK INDUSTRY

The following article describes the process of commercial silk production:

“Silk is the fibre that silkworms weave to make their cocoons – outer casings that protect them during the pupal stage. But most of the insects used by the silk industry don’t live past this stage, because they are boiled or gassed alive inside their cocoons, which causes the cocoons to begin unravelling so that workers can obtain the silk threads. Some 6,600 silkworms are killed to make just 1 kilogram of silk.

Abused Insects and Exploited Workers

At silk-production facilities in India, silkworms who are allowed to mature into moths fare little better than those who were boiled alive inside their cocoons. After they have laid their eggs, female moths are crushed to death and their bodies are checked under a microscope for diseases. If any disease is found, the eggs are destroyed. Male moths are simply discarded after they mate. It's not uncommon to see birds pecking at baskets full of male moths left outside of silk-production facilities.

Although worms can't show their distress in ways that humans easily recognise, anyone who has ever seen earthworms become startled when their dark homes are uncovered must acknowledge that worms are sensitive. They produce endorphins and have a physical response to pain.

There are also reports of the use of child labour in the silk industry. According to the non-profit organisation Human Rights Watch, which has investigated India's silk trade, children – some as young as 5 years old – are forced to work inside the factories and workshops that produce silk thread. Some must immerse their hands in vats of scalding water to palpate the cocoons, causing their skin to become raw and blistered. Children who wind the silk into strands often suffer from cuts that go untreated and can become infected.

Don't Be Fooled by 'Peace Silk'

Many people who are troubled by the cruelty of conventional silk production have turned to purportedly

cruelty-free alternatives called “peace silk” or “*ahimsa* silk”. Although sellers claim that these materials have been produced from cocoons that were collected after the moths naturally emerged, no certification authorities exist to guarantee that these standards are upheld, and there have been reports of conventional silk being sold as “peace silk”.

Even silk producers who don’t gas or boil the silkworms may cause them to suffer by providing them with inadequate food or forcing them out of their cocoons prematurely. The animal-welfare group Beauty Without Cruelty – India observed one producer of such silk consigning female moths to trays for egg-laying while the males were put into a refrigerator, brought out occasionally for breeding and then thrown away when they were no longer able to mate.” *(End of article)*

Based on this information, it is not permissible to deal in silk and to make garments from silk acquired from such brutal procedures. The permissibility of silk for females does not justify producing the material in brutal ways. The cruelty is haraam. Dealing in silk obtained from the cruel silk industry is aiding in haraam, sin and transgression.

DUA OF TWO ANGELS

Hadhrat Abu Hurairah (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said that in the heavens are two Angels appointed to make two specific duas. The one perpetually supplicates: “*O Allah! Reward those who spend (wealth in the Path of Allah).*”

The other Angel supplicates: “*O Allah! Destroy the wealth of the miser.*” Sadqah does not deplete wealth. Shaitaan whispers the fear of depletion of wealth into the heart of man, and he withholds spending in Allah’s Path when it has become incumbent on him to spend. In consequence, his wealth is denuded of *barkat*. Such episodes develop which deplete his wealth in ruinous and unproductive avenues.

THE KUFR OF REJECTING HADITH

QUESTION

Some people say that they believe in only the Qur’ān, not in Hadith. They reject all Ahaadith claiming it to be spurious, and fabrications. Please expound on this issue in the light of the Qur’ān.

ANSWER

The deniers of Hadith are in reality rejectors of the Qur’ān. They are confirmed kuffaar. They are among the Munaafiqeen breed of kuffaar. It is not possible to honestly believe in the Qur’ān without believing in Hadith. Minus Hadith there is no Qur’ān, no Islam. The entire structure of Islam – its foundation and its edifice – are 100% reliant on Hadith.

On what basis do these moron munaafiqeen/kuffaar believe in the authenticity of the Qur’ān? The Shiahs, presenting their “*rationale*” for rejecting the authenticity of the Qur’ān, claim that the compilers of the Qur’ān, namely the Sahaabah, had reneged from Islam becoming murtaddeen, hence a compilation by

them is a false fabrication. This is their convoluted satanic logic for presenting ‘logical’ argument to deny the authenticity of the Qur’ān.

On the other hand, these modernist kuffaar professing to be Muslims “*accept*”, that is ostensibly in the manner of the Munaafiqeen, the authenticity of the Qur’ān, but in common with the Shiahs deny the integrity of the Sahaabah. Thus, their ‘acceptance’ of the Qur’ān is more illogic than the Shiah deniers of the Qur’ān.

The deniers of Hadith (the modernist zanaadaqah) have absolutely no valid, rational and logical daleel (proof) for claiming that the Qur’ān is authentic, that the Qur’ān is Divine Revelation (Wahi) – that it was Jibraeel (Alayhis Salaam) who had conveyed the Divine Revelation to Muhammad (Sallallahu Alayhi Wasallam).

All these irrefutable facts and information, and the entire Structure of Islam is substantiated by the Hadith. The imperative corollary for accepting the authenticity of the Qur’ān is acceptance of the authenticity of Hadith.

The Qur’ān was not revealed in a completed book form. It did not descend from the clouds in a compiled book as did the Tauraah to Nabi Musa (Alayhis Salaam). The zanaadaqah will agree that the Qur’ān was revealed over a period of many years -23 years. Since they do accept this irrefutable fact, they are obliged to answer rationally the following questions:

1. How do you know that the Qur’ān is the Book of Allah?

2. How do you know that the Qur'ān is an authentic Book?
3. How do you know that the Qur'ān was authentically compiled?
4. How do you know that the order in which the Verses and Surahs is divine or was instructed by Rasulullah (Sallallahu Alayhi Wasallam)?
5. How do you know of the validity of the different modes of Qiraa't?
6. How do you know that command to perform Salaat mentioned numerous times in the Qur'ān refer to specifically the five daily Salaat? The Qur'ān does not provide any precise information in this regard.
7. How do you know the number of the fardh and Sunnat raka'ts of each of the five daily Salaat?
8. How do you know of the specific modality of Salaat-that it requires, Qiyām, Ruku, Qa'dah, Sajdah, etc.etc.? Nothing of these rules is mentioned in the Qur'ān.
9. Similarly, how do you know of the vast multitude of rules and regulations governing all spheres of Islam in Life? There is no reference to these laws, tenets, practices, etc. in the Qur'ān.
10. Yes, how do you know that the Qur'ān was revealed to Muhammad (Sallallahu Alayhi Wasallam)?

The answers to these questions are obtainable from only the Hadith. There is absolutely no other source besides the Hadith for accepting the Qur'ān as the kitaab of Allah Ta'ala. Those who reject Hadith, in reality reject Allah Ta'ala. Confirming this truth, the Qur'ān Majid states:

“Verily, those who commit kufr with Allah and His Messengers, and they intend to differentiate between Allah (i.e. His Kitaab) and His Messengers (i.e. the Ahaadith), and they say:

“We believe in a portion (i.e. the Qur’ān) and we reject a portion (i.e. the Hadith), thereby intending to follow a path (of their base desires) in between, indeed they are the veritable kaafiroon. We have prepared for the kaafireen a disgraceful punishment. (An-Nisā, Aayaat 150, 151)

In these gracious verses, Allah Ta’ala states with profound clarity that those who reject Hadith, i.e. the statements and practices of the Nabi, are Kaafiroon. To emphasize the incorrigible kufr of these Zanaadaqah and Munaafiqeen, Allah Ta’ala uses the term haq-qan which means in reality, without doubting, most certainly. There is not a vestige of doubt in the kufr of the Zanaadaqah who deny and reject Hadith. Denial of Hadith is in fact denial of the Qur’ān. It is tantamount to accepting a part of the Qur’ān and rejecting a part. And this renders these types of morons ‘kaafiroon haq-qan’.

Commanding acceptance of Hadith, Allah Ta’ala says:

“Whoever obeys the Rasool, verily he has obeyed Allah. And whoever turns away (rejecting the Hadith of the Rasool), then (know) that We did not send you (O Muhammad!) as a guard over them.” (An-Nisā, 80)

Without accepting what the Rasool said and had done, it is not possible to accept and obey Allah Ta’ala. What Rasulullah (Sallallahu Alayhi Wasallam) said, is

Hadith. Whatever he did, is Hadith. This āyat and many other Qur'aanic verses explicitly state that obedience to Allah Ta'ala is inextricably interwoven with obediences to His Rasool.

“Hold on to that which he (the Nabi) gives you. And abstain from whatever he forbids you.” (Al-Hashr,7)

Rasulullah's acts which the Qur'ān commands us to adhere to, and his prohibitions from which we have to abstain are all in the Hadith, not in the Qur'ān.

It should be well understood that the reality of Hadith rejection is Qur'ān rejection. When Hadith is rejected, Allah Ta'ala is rejected. Stating this reality, the Qur'ān says:

“Verily, we are aware that you (O Muhammad!) are grieved by what they are saying. (But in reality) most certainly, they are not belying (rejecting) you. But (on the contrary), the zaalimeen (brutal oppressors) are denying the Aayaat (i.e. the Qur'ān) of Allah.” (An'aam, 33)

Belief in the Qur'ān without belief in the Hadith is a Qur'ānic and a rational impossibility. An 'islam' developed on the Qur'ān minus Hadith, is Satanism. It is a religion of Shaitaan.

These moron modernist zanaadaqah who are the slaves of base desire and the agents of Iblees deny Hadith in order to perpetrate unbridled corrupt interpretation of the Aayaat of the Qur'ān to gratiate their whimsical shaitaani fancies and the lustful dictates of the nafs. Since the Hadith places a firm clamp on

their inordinate nafsani cravings, they deny and reject one great portion of Wahi (Divine Revelation), namely, Hadith. In so doing, these modernist Jahhaal are, in Qur’ānic terminology: “*Kafiroon Haq-qan.*”

IMPORTANCE OF THE GUEST

One day, Hadhrat Ali (radhiyallahu anhu) was found crying. Someone asked: “What makes you cry?” Hadhrat Ali (radhiyallahu anhu) said: “For seven days no guest came to me. I fear that Allah Ta’ala has disgraced me.”

Hadhrat Anas Bin Maalik (rahmatullah alayhi) said: “The Zakaat of a house is that a room inside it should be allocated for guests.”

THE BLOOD OF MANSOOR HALLAAJ AND HADHRAT HUSAIN

Hadhrat Junaid Baghdaadi (Rahmatullah alayh) was asked about the difference between the Blood of Hadhrat Husain (Radhiyallahu anhu) and Hadhrat Mansoor Hallaaj (Rahmatullah alayh).

Background information: Hadhrat Mansoor Hallaaj – Rahmatullah alayh – was among the great Auliya. In an extremely lofty spiritual state of ecstasy, he repeatedly uttered: ‘Anal Haq!’ (I am Allah!) which of course was blasphemy (kufr) in terms of the Shariah. The punishment for such blasphemy is execution if the blasphemer refuses to repent. Hadhrat Mansoor – Rahmatullah alayh – refused to retract and repent. On

the contrary, he persisted with his proclamation of 'Anal Haq'.

He was sentenced to death. On the occasion of his execution, he continued with his utterance. His hands and feet were first cut off, and finally he was killed. Every drop of his Blood which fell to the ground exclaimed loudly: 'Anal Haq!' and on the ground the Blood wrote: 'Allaahu Allaahu'. His body was incinerated, and from the ashes the sound of 'Anal Haq' continued vociferously and vehemently..... This is a brief introduction to the question posed to Hadhrat Junaid Bagdhaadi –Rahmatullah alayhi – who had signed the death warrant for Hadhrat Mansoor's execution.)

The Question

"The Blood of Al-Hallaaj, as it fell to the ground inscribed on the ground: 'Allaahu Allaahu'. But this was not the case with the Blood of Hadhrat Husain (Radhiyallahu anhu). What was the Hikmat (wisdom) underlying the mystery?"

The Answer

Hadhrat Junaid (Rahmatullah alayh) responded:

"The accused (Al-Hallaaj in this case) required exculpation (i.e. his innocence had to be proved). He was accused of zandaqah (blasphemy/kufr) in a matter of the Deen. Thus the inscription by his Blood exculpated him from the charge of zandaqah. On the contrary, Husain Bin Ali (Radhiyallahu anhu) was not in need to be exculpated from any charge of blasphemy. Know and understand this (difference)."

FITNAH

Rasulullah (sallallahu alayhi wasallam) said:
"Verily, every Ummat (community) has a special fitnah (trial). The special fitnah of my Ummah is wealth."

BID' AH CUSTOMS

Hadhrat Uthmaan Bin Abil A's (radhiyallahu anhu) was invited to participate in a feast which was held on an occasion of circumcision. He refused the invitation saying that during the time of Rasulullah (sallallahu alayhi wasallam) there were no such functions. Feasts and functions which were not customary during the age of Rasulullah (sallallahu alayhi wasallam) are acts of bid'ah from which abstention is incumbent.

ADVICE FOR WOMEN

The time before iftaar is an auspicious occasion. It is a time of ready acceptance of dua. It is not a time to waste in the kitchen preparing food. Food preparation should be completed before this time. The last few minutes prior to iftaar should be devoted to Thikr and Dua. The same applies to the nights of Eid.

It has become the standing practice to spend a considerable part of the Eid nights preparing food for the next day. Although Eid is also a day of feasting, it is more an occasion of ibaadat, especially its nights. The Eid nights are like the Night of Qadr. More time should be devoted for ibaadat on these nights.

GHEEBAT AND FUTILITY

Even in the Holy Month of Ramadhaan most people do not give up their habit of gheebat and indulgence in futility. Gheebat destroys the entire spiritual value of the fast. In fact according to a rare view of some Fuqaha, gheebat even breaks the fast necessitating qadha. Gheebat is like devouring the flesh of dead human bodies. This will be the punishment in the Aakhirah for gheebat.

NO NEED TO RUSH

In many Musjids, after the Esha Fardh during Ramadhaan, the Imaam/haafiz makes haste to begin the Taraaweeh. The musallis are not allowed adequate time to properly perform the two raka'ts Sunnatul Muakkadah and the two Nafl raka'ts thereafter. The musallis should be considered. Waiting two or three minutes is not too taxing. While many people have abandoned the two raka'ts Nafl and hastily perform the two raka'ts Sunnatul Muakkadah, there are those who do perform the two raka'ts Nafl and also perform the Sunnatul Muakkadah correctly, i.e. with Ta'deel-e-Arkaan.

CONSEQUENCES OF BUKHL

Bukhl is stinginess or to be miserly. When a person refuses to spend the ni'mat of wealth when necessary, he does so on account of *bukhl*. Rasulullah (sallallahu

alayhi wasallam) warned of the following evil consequences of *bukhl*:

"Bloodshed (in the community) is the consequence of *bukhl*. People make haraam things halaal because of *bukhl*. Immorality spreads in the wake of *bukhl*."

Another hadith condemning the *bakheel* (miser) says: "The *bakheel* is far from Jannat; far from Allah; far from people and near to Jahannum."

THE WORLD AND THE AAKHIRAH

Rasulullah (sallallahu alayhi wasallam) said: "He who loves his worldly life, harms his Aakhirah. He who loves his Aakhirah, harms his worldly life. Therefore, give preference to that (life) which endures over that (life) which perishes."

SQUANDERING

Rasulullah (sallallahu alayhi wasallam) said: "When there is no barkat for a person in his wealth, then he squanders it in water and sand."

The reference is to constructing unnecessary buildings which are objects of pride for most people. The huge waste of money in palatial homes of unnecessary luxury and in building unnecessary Musjids and Madrasah constructions where they are not needed, as has become the trend in these days, all come within the purview of this hadith.

NOT PAYING ZAKAAT

According to the ahadith of Rasulullah (sallallahu alayhi wasallam), the following are some of the evil consequences of abusing the Trust of Zakaat, i.e. failing to pay Zakaat or discharging it only partially:

- * The one who delays payment of Zakaat unnecessarily is a 'mal-oon' (accursed).
- * His Salaat is not accepted.
- * He is a munaafiq.
- * His wealth will be ruined and destroyed. It will become depleted swiftly.
- * When non-payment of Zakaat becomes extensive, there will be famine.
- * Pure wealth becomes contaminated as long as the Zakaat has not been paid while the wealth is purified by payment of Zakaat.

AS YOU LIVE

Rasulullah (sallallahu alayhi wasallam) said:

“You will die as you live and you will be resurrected (on the day of Qiyaamah) as you have died.”

One will die in the state in which one has chosen for one's life. According to Hadith narrations it appears that some people in spite of a lifetime of righteousness, commit such a grievous misdeed towards the end of their life, which obliterates their entire previous life of virtue.

This is possible only if one was devoid of Ikhlaas (sincerity) from the very inception. Their condition of hidden hypocrisy is exposed and becomes manifest at the end of their lives when they die in kufr. May Allah Ta'ala save us from such calamities.

ABU HANIFAH

“If you turn your backs (on the Deen of Allah), He will substitute you with another community other than you. Then, they will not be like you.” (Surah Muhammad, Aayat 38)

Allah Ta'ala declares His independence in this verse. The survival and perpetuity of His Deen are not dependent on any particular nation or group of Muballigheen, Mujahideen or Ulama. In this aayat Allah Ta'ala warns the Sahaabah that they should be diligent and consider their Deeni services as pure acts of Allah's fadhl and favour on them.

According to Hadhrat Hasan Basri (rahmatullah alayh), the 'other community' mentioned here refers to the Ajam (non-Arabs) whom Allah Ta'ala had later chosen to carry aloft the Standard of Islam in all fields.

Hadhrat Abu Hurairah (radhiyallahu anhu) narrates that when this verse was revealed the Sahaabah enquired about the identity of the community who would replace them (the Sahaabah) in the event of them (the Sahaabah) becoming lethargic and neglectful towards the Deen. In response to this query, Rasulullah (sallallahu alayhi wasallam) placed his hand on the

thigh of Hadhrat Salmaan Faarsi (radhiyallahu anhu) who was a Persian, and said: "He and his nation. And if the Deen had to be even in Thurayya (the planet Venus) then too some people among the Persians would acquire it from there and practise on its teachings." (Tirmizi and Haakim. Ibn Hibbaan authenticated it -Mazhari)

In his Kitaab on the Virtues of Imaam Abu Hanifah (rahmatullah alayh), Shaikh Jalaluddin Suyuti (rahmatullah alayh) states that this Hadith refers to Imaam Abu Hanifah (rahmatullah alayh) and his Companions. Among the Persians no one and no group attained such a distinguished pedestal in Islamic Knowledge as Abu Hanifah (rahmatullah alayh) and his Companions.

ISLAAH OF THE NAFS

"The Mashaaikh would first attend to islaah (moral reformation) of mureeds before prescribing wazaa-if (specific forms of thikr) and nawaafil (Nafl acts of ibaadat). Only after having achieved moral reformation would they commence teaching in the higher spheres of Sulook.

The emphasis was first on reforming and correcting the external actions and eliminating evil attributes. However, nowadays many Shaikhs pay no heed to this requirement. In consequence, although the mureedeen become adept in aaraad and wazaa-if, the evil and bestial attributes remain grounded in them. They therefore do not care to differentiate between halaal and

haraam nor are they concerned with truth and falsehood."

These observations of Hadhrat Hakimul Ummat Maulana Thanvi (rahmatullah alayh) have gained considerable prominence in the present age. Even Shaikhs linked to the Akaabir Mashaaikh have drifted from the Path of Sulook. Islaah of the Nafs is no longer a vital requirement in their agenda of Tasawwuf. They have confined Tasawwuf to a handful of wazeefas such as Khatm-e-Khwaajgaan, halqah thikr, 40 Duroods, Khatm-e-Yaaseen, etc. Swinging the head to and fro in the special forms of Thikr is a great accomplishment in their understanding of Sulook. In the process of this misconception of Tasawwuf the maladies of ujub, takabbur and hasad have become salient features of the new crop of khalifas and their mureeds.

WORSENING OF MALADIES

Maulana Thanvi (rahmatullah alayh) said:

"Sometimes when a man suffers from spiritual maladies (ujub, takabbur, riya, etc.), then abundance of athkaar (plural of thikr) and auraad (plural of wird), worsens the diseases.

The need therefore is for mujaahadah (striving) against the nafs so that one does not become entrapped in ujub (vanity) and takabbur (pride) after having rendered a virtuous deed. Islaah of spiritual diseases has priority over athkaar and auraad.

The early Sufiyya paid particular heed to moral reformation. But today people are indifferent and do not bother about this vital need. In spite of people staying in

the company of Shaikhs and participating in their shaghl and wurd, they do not achieve islaah of the nafs. The spiritual diseases which in reality are kabeerah (major) sins remain embedded and uncured in them. The mureed (in this mire) on seeing some dreams, considers himself to be a buzroog. But it should be remembered that the habit of sinning can never coexist with wilaayat (sainthood)."

TRUTH IS OVER-SHADOWED

Hakimul Ummat Maulana Thanvi said: "In every group (be it the people of Tasawwuf) when customs become overwhelming, haqaiq (truths and realities) are overshadowed.

The actual aim (maqsad) of Sulook is islaah-e-Nafs, not auraad and ashghaal. As long as islaah has not been achieved, the efficacy of auraad and ashghaal will not be fully attained. In fact, on account of ujub and kibr, these (auraad) constitute grave dangers."

YOUR ENEMIES

"Verily, some among your wives and children are your enemies. Therefore, beware of them." (Qur'aan)

When wives and children divert a man from Allah's remembrance and from the Aakhirah, they become his enemies.

BEWARE OF THE PUNISHMENT

"Beware of a punishment which will not only befall the transgressors among you."

Hadhrat Aishah (radhiyallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) reported that Allah Ta'ala once commanded Jibraeel (alayhi salaam) to utterly destroy a city. Among the inhabitants of this city there were 20,000 such Auliya whose deeds of virtue were like the deeds of the Ambiya. Notwithstanding their presence in the city, the command to destroy it was issued by Allah Ta'ala.

It is the Divine Way not to punish the pious for the transgression and evil of the sinners. Whenever Allah Ta'ala had intended to destroy a place, He had ordered the Nabi of the time to leave that place forthwith with his followers. Only after the safety of the pious was ensured did the Divine Punishment overtake the transgressors. However, in this particular instance, all 20,000 Auliya were destroyed along with the rest of the inhabitants of that city. No distinction was made.

AMR BIL MA'ROOF

The Hadith makes it abundantly clear that the reason for the destruction of even the pious people of that city was their abandonment of the obligation of Amr Bil Ma'roof Nahy anil munkar (commanding righteousness and prohibiting evil).

When the pious people and the Ulama freely mingle and associate with the general transgressing public, they gradually become desensitized. Their association with

the people accustoms them to the sins and transgressions the people perpetrate. The evil and notoriety of the sins then become watered down in their hearts. Slowly a stage is reached when the Ulama abstain from the obligation of Amr Bil Ma'roof Nahy anil munkar.

When their abstention from this compulsory duty becomes complete, then the punishment of Allah Ta'ala becomes lawful for the entire community. When the punishment arrives, it takes in its grasp both the transgressors and the Pious/Ulama/Auliya.

AULIYA

It should be noted that the 20,000 Auliya who were trapped and destroyed by Allah's punishment were not transgressors in other ways. They did not participate in the acts of transgression of the people of the world. They continued with their deeds of piety. But this did not avail them. It did not save them from the Divine Punishment. In the Law of Allah Ta'ala they were in the same category as the actual transgressors, hence the same punishment hemmed them in and utterly destroyed them.

EVIL MEN OF LEARNING

When the righteous deeds did not save the Pious people, how is it possible to avert the Punishment when in a society even the learned men encourage Muslims to indulge in sin and evil?

When the Ulama, not only refrain from Amr Bil Ma'roof, but actually connive in the spreading of *fitnah*,

fasad, fisq and fujoor in the community, then we should understand that the Divine Punishment is imminent. When Amr Bil Ma'roof Nahy anil Munkar has been discontinued by the Ulama, it is time for the Divine Gateway of Punishment to open up on the whole community.

OUR CONDITION

The condition of Muslims in this country is indeed most lamentable. The community as a whole is sunk and lost in transgression and evil. But the awful and fearful thing that is happening is that learned men are disseminating evil under guise of Islam. Using their platforms such as radio stations, for example, clear acts of haraam are being given Islamic respectability. Immorality is promoted and presented as enlightenment.

Descending into the dregs of immorality a so-called Islamic radio station manned by molvis initiated an extremely shameless and lewd programme. Women were invited to voice over the air their first childbirth experience. There are no adequate terms of criticism and condemnation to describe this shaitaaniyat and immorality of these miserable molvis who have become the frontline agents of shaitaan in the promotion of promiscuity - *fisq* and *fujoor*.

ISLAMIC CONCEPT OF HIJAB

Some Ulama, influenced by the liberalism of the times, propagate that Hijab or Purdah does not advocate restriction of women. This view is the very antithesis of

Islamic Hijaab. Hijaab in actual fact is restriction of women. Their nafsaani desire to roam about the world is severely restricted by Hijaab.

Hadhrat Hakimul Ummat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) has made it very clear that the first and highest degree of Fardh Hijaab is restriction within the home environment. This degree of Hijaab is commanded in the Qur'aan Majeed as follows:

"And remain (glued) inside your homes... ."

EMERGENCE

Emergence from the home for women is permitted only when necessary. The Shariah does not permit them to roam around the streets and drive around in cars, visiting this one and that one. Islam does not allow them to mingle with the kuffaar and with just every man and woman in supermarkets and public places.

Hijaab is not confined to the burqah (outer-cloak) and nikaab (face-veil). These forms of dress are items of the institution of Hijaab. A burqah and a nikaab are not licence for walking the streets and driving around in cars as some misguided molvis are advocating.

Shar'i Hijaab demands that a woman may not even initiate an *islaahi* relationship with a pious Shaikh without the consent of her husband.

Hijaab dictates that a woman does not attend any Ta'leem classes without the consent of her husband if she is equipped with the necessary degree of Islamic knowledge necessary for her daily life.

The lewd practice of women in face-rags exposing their eyes, driving around in cars, displaying their

nafsaaniyat, is not allowed by the Shariah. Too many women are regarding the burqah as a licence for unrestricted wandering and prowling around the streets and in public places. They should understand that notwithstanding their burqah and niqaab, they fall squarely under the *la'nat* of Allah and His Malaaiakah for being out of the home for no valid Shar'i reason.

In this lewd discarding of proper Shar'i hijaab, again the ulama-e-soo' have and are playing a prominent role.

THE BODY'S FOUNTAIN

"It is in the Hadith that the stomach is the fountain of the body and the veins and arteries are like rivers (connected to the fountain). The water in the rivers will be the same water as in the fountain. Thus the condition of the stomach will affect all the other organs of the body." (Maulana Ashraf Ali Thanvi)

Excessive indulgence in food and the consumption of harmful food are the main causes of the numerous diseases from which so many people suffer. All diseases originate from the breakdown of the digestive system. This breakdown is the consequence of excessive and bad eating habits.

CREATION OF LIFE

The Qur'aan Shareef states:

"The territory of the heavens and earth belong to Allah Alone. He creates whatever He wishes. He bestows on whomever He wishes girls and to whomever He wishes

He bestows boys. Or He grants them pairs-boys and girls. He makes barren whomsoever He pleases. Verily He is The One of Knowledge and The All Powerful.” (Surah Zukhruf, aayat 50)

Allah Ta'ala puts it emphatically and unambiguously that it is only He who creates life. Only He bestows children. Only He makes women barren and unable to bear children. Nothing can reverse this Divine process and decree. Medical treatment cannot reverse the decree of Allah Ta'ala.

There is therefore no need for childless couples to become despondent. In denying them children, Allah Ta'ala is merciful to them. All His acts are the products of Wisdom. It is perfectly permissible to make dua for children. But one has to be contented with the decree of Allah Ta'ala. Despondency and frustration are kinds of ingratitude.

THE BOUNTY OF OLD AGE

Once when Hadhrat Umar (radhiyallahu anhu) visited Rasulullah (sallallahu alayhi wasallam), he found him sobbing. On enquiring of the reason for his sobbing, Rasulullah (sallallahu alayhi wasallam) said:

"Jibraeel came to me and said: Allah Ta'ala is ashamed to punish an old man on account of his old age." Now why do the aged not abstain from sinning in their old age?

Commenting on this narration, Faqeeh Abu Laith (rahmatullah alayh) said: "Every old man should offer limitless gratitude (shukr) to Allah Ta'ala for this

valuable bounty. They should perpetually keep their tongues moist with the thikr of Allah. They should feel ashamed of Allah and the two recording Angels, and totally abstain from sin. Maut will strike at any moment, especially during old age. During childhood there is still the hope of attaining adulthood. During the stage of youth there is the hope of attaining old age. But what hope does the old man have? After old age what is there besides Maut?"

IT IS SURPRISING

Nabi Musaa (alayhis salaam) said: "It is indeed surprising that a man inspite of his belief in the Fire of Jahannum is still able to laugh, and inspite of his belief in Maut he is able to be happy. Inspite of believing in the Reckoning, he commits evil deeds. Inspite of believing in Taqdeer, he grieves. Inspite of observing the world with its changes, he feels contented with it. Inspite of believing in Jannat, he refrains from righteous deeds."

TAKBEER TAHRIMAH

Some people when entering the Musjid at the time when the Imaam is in ruku', rush to catch the raka't. They recite Tabkir while going into ruku'. The takbeer is completed in ruku'. In this case, the Salaat of the latecomer is not valid. It is necessary to complete Takbeer Tahrimah in the standing (Qiyaam) position.

GOOD CHARACTER

Nowadays, the meaning of good character is to agree to everything people say. Then one will be said to be a man of good character. (Hadrath Maulana Ashraf Ali Thanvi)

MALFOOZAAT

Hadrath Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

- A sickness which has developed among us (i.e. the Ulama) is to make comparisons in the ranks of the Ulama. Some say that a certain Aalim is of superior rank and a certain one is of inferior rank. This attitude has led to fault-finding. Faults of people are narrated in order to denigrate them. This is an evil habit.
- Nowadays even akaabir (senior Ulama) are influenced by asaaghir (juniors). Juniors adorn their complaints and present it to seniors who become influenced.

DESIRE FOR POSITION

A man who desires a position of trust such as leadership, being a trustee, an Imaam, etc., is disqualified in terms of the Hadith. Hadrath Umar (radhiyallahu anhu) said that such a desire *is* in fact a factor of disqualification.

The desire and crave for positions of trust and leadership are the effects of self-esteem (ujub) and pride (takabbur). People suffering from these destructive

maladies are wholly unqualified for positions of trust and leadership.

GHUSL-E-JANAABAT

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) says in his *Tambeehul Mughtarreen*:

“A pledge to Rasulullah (Sallallahu alayhi wasallam) has been taken from us that we shall not delay ghusl of janaabat whether during the night or day except for a valid Shar'i reason. Similarly should we instruct our wives. Most people act in violation of this pledge, even some Ulama. *(In fact, almost all Ulama of this age)*.

The acquisition of Rizq becomes difficult for one who sleeps away in the state of janaabat. It is narrated in Abu Dawood, etc. that the Angels of Mercy do not come near to a junubi (one in the state of janaabat).

(If ghusl is not made immediately, the minimum requirement to ensure the presence of the Angels of Mercy is to wash the satr and make wudhu).

TASMIYAH

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said: “Everything on which the Name of Allah is not taken is like *maitah* (carrion). This applies also when making wudhu. When the Name of Allah is taken on using water, life is acquired. Whilst the water purifies the external surface of the body, the Name of Allah purifies the soul. On the contrary, the one who

neglects Tasmiyah, his heart is either dead or diseased.
(*It is like carrion*)

The people say that wudhu is valid even if Tasmiyah is omitted. However, they do not understand the spiritual dimension. O my Brother! Be observant of this. It is Mustahab to repeat the wudhu if Tasmiyah was not recited.

The importance of Tasmiyah is amply conveyed in the Hadith: "*There is no wudhu for the one who does not recite the Name of Allah.*" According to Hadhrat Hasan, Nakh'i, Ishaq Ibn Raahwiyah and the Ahlus Zaahir, Tasmiyah is Waajib in wudhu. If it is intentionally omitted, wudhu should be repeated (compulsorily according to these authorities).

THE FOOD AND UTENSILS OF KUFFAAR

Question: Is it permissible to eat the food which Indian neighbours sent to us on their holy days? In general is it permissible to eat halaal food from the utensils of non-Muslims?

Answer: (The meaning of 'Indian' as understood by the brother, is Hindu. There are Indian Muslims and Hindus who are Indian mushrikeen.)

The Fuqaha have unanimously decreed that without valid reason it is not permissible to consume the food of kuffaar nor to eat from their utensils. If there develops a real need, e.g. Muslim prisoners have no choice, then the halaal food may be consumed, and their utensils should be first washed, then used.

It is not permissible to eat the food which Hindus present. For Hindus, cow urine and cow dung are pure and holy substances. Moreover, these filthy substances are regarded as purifiers. In addition, they ‘bless’ their food on their holy occasions. Their blessings are acts of idol-worship. A Muslim is not in need of any fatwa for understanding the prohibition. Rasulullah (Sallallahu alayhi wasallam) said: “*Seek a fatwa from your heart.*”

UNITY WITH BAATIL IS NOT PERMISSIBLE

Ḥaḏrat Maulānā Ashraf ‘Alī al-Thānwi Raḥmatullāhi ‘Alayh writes:

Not every form of Unity is Praiseworthy and not every form of Disunity is Disparaged/Condemned

Understand properly that unity is only needed and deemed praiseworthy when it is beneficial for *Deen*, and disunity is only frowned upon when it is detrimental to *Deen*. When unity is harmful for *Deen* and disunity is beneficial for *Deen*, then at that point, disunity shall be sought. The people of this world have clearly understood this reality in their daily activities. Thus, in a court case, when a plaintiff and defendant raise their matter to a court for arbitration, then neither of the two is told, "Abjure your claim, because it has created disunity between the two of you and disunity is discouraged". Rather, the rule is that the person who is in contradiction of the Truth (Haqq) is told, ‘Return towards the Haqq and abandon your insistence upon the

view that is in conflict with the Haqq'. In fact, in some matters, if the plaintiff forgoes his claim, then the government becomes the plaintiff and defends the Haqq.

Friends! If disunity is to be condemned in general, then in a court case, the judge ought to punish both the plaintiff and the defendant, as both are perpetrators of disunity. However, neither does this ever happen nor is it logical for such an opinion to be given. Rather, everyone agrees that although both parties are perpetrators of disunity, one party is doing so to uphold the truth (Haqq) and the other party is doing so to uphold falsehood (Bātil). Hence, after investigation and research, the decree should be given in favour of the one who is upon the truth (Haqq) and the court is required to support him. In this scenario, all agree that disunity is not always denigrated; however, regrettably, this rule is not applied to matters of Deen. In fact, [in matters of Deen], it is said to both parties, 'Stop disuniting and create unity'.

Support should be given to the Truth (Haqq)

Friends! Why is it not investigated as to whose disunity is based upon an effort to defend the truth (Haqq) and whose is to support falsehood (Bātil)? Then the one who is upon the truth (Haqq) may be supported and pressure should only be put on the one who is upon falsehood (Bātil). As for your commanding both of them to create unity, tell me, why should a person upon the truth (Haqq) unite with someone who is upon falsehood

(Bātil)? If unity was to be attained between them, then logically this could only occur in one of three situations:

1) The individual upon the truth (Ḥaqq) abandons the truth (Ḥaqq) and both unite upon falsehood (Bātil), i.e. the pious individual leaves his piety and becomes irreligious.

2) The pious individual stays firm on his piety and the irreligious individual becomes pious.

3) The pious individual abandons some of his piety and the irreligious individual abandons some of his irreligiousness.

Now, those with intellect can decide themselves which of these three situations correlates with sound intellect. Indeed, it is only the second situation that can be labelled as being in agreement with sound intellect; the summary of which is that the pious individual has a right of disuniting himself from the irreligious individual, but the irreligious individual does not have the right of disuniting from the pious individual, rather, he is required to unite with the pious person upon the truth (Ḥaqq).

An Example of Division

Friends! This [example] of disunity was started by Rasūlullāh Sallallahu Alayhi Wasallam in this world. This is because before his prophethood, everyone was united upon disbelief. He arrived and broke this unity [upon disbelief], such that he became the cause of separation between father and son. This disunity is

described by Allah Ta'ālā with the following glad-tidings:

“Oh you who believe, if you develop Allah-consciousness (Taqwā), he will grant you the Separator and he will remove your sins”

In this verse, Allah Ta'ālā the Almighty has expressed this "*Separation*" as glad-tidings and he has made [this glad-tiding] dependent upon Allah-consciousness (Taqwa). It is for this reason that the Qur'an is labelled *Al-Furqān* (the Divider). We realize from this that the Qur'an does not only unite. In some cases it unites and in other cases it divides. It commands one to join those who are upon the truth (Ḥaqq) and to disunite from those who are upon the falsehood (Bātil).

Thus, it is a grave mistake that people make in this day and age, that whenever they see disunity between two groups, they consider both of them to be worthy of blame and [they say], "What kind of Muslims are you? That you differ with one another?" Both are then forced to unite which means nothing except that the pious individual should abandon his piety and adopt irreligiousness and that the individual upon the truth (Ḥaqq) abandons the truth (Ḥaqq) and adopts falsehood (Bātil). This is blatantly wrong. Rather, the demand of sound intellect is that when there is disunity between two groups then it should first be established as to who is upon the truth (Ḥaqq) and who is upon falsehood (Bātil)? Once it is known as to who is upon the truth (Ḥaqq), then nothing should be said to the individual

who is upon the truth (Ḥaqq), rather, he should be supported (in his disunity with the individual upon falsehood) and the individual who is upon falsehood (Bātil) should be prevented from disuniting with him. The Qur'an explicitly mentions this in one place:
“And so fight those who transgress until they return to the command of Allah”

And if you do not get the opportunity to investigate [who is upon] the Truth, then who has asked you to intervene? Sit at home! Without prior investigation, don't rebuke others! [End quote]
[Ashraful Jawab, pg.476-478, Idarah Ta'lifat Ashrafiyyah: Multan]

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KUFFAAR UTENSILS

(By Hadhrat Mufti Muhammad Shafi)

“Discarding all the conditions for the permissibility of utilizing the utensils of the kuffaar, Muslims have adopted such recklessness in this regard which harms their Deen and their dunya. *(The reckless utilization of the utensils and consumption of their food causes Imaani damage).*

Muslims no longer exercise any caution when using the utensils and other items of the kuffaar. This applies in general to dealings with non-Muslims, and in particular with Hindus. *(Hadhrat Mufti Muhammad*

Shafi – Rahmatullah alayh – mentions Hindus in particular due to the naseehat initially having been for Indian Muslims).

Muslims are unnecessarily using the utensils and items of Hindus despite them being aware that these people (the Hindu mushrikeen) consider some impurities such as cow urine and cow dung to be not only pure, but are also purifiers. Similarly, other kuffaar in general whilst having some regard for cleanliness, have no concept of *Tahaarat* and *Najaasat*.

As long as Muslim utensils are available, the utensils of non-Muslims should not be used. (*Siyarul Kabeer, Alamghiri, etc.*). ”

Comment: Modernists and even these juhala molvis and sheikhs of today, will argue unrestricted permissibility to justify using the utensils of kuffaar. They will relegate the conditions of permissibility into oblivion in the very same way that they turn a blind eye and a stupid brain to the conditions for the initial permissibility of women attending the Musaajid.

NOOR OF THE HEART

Rasulullah (sallallahu alayhi wasallam) said: that when Noor enters the heart, the (spiritual) breast of man expands. When the Sahaabah asked for a sign of this Noor, Rasulullah (sallallahu alayhi wasallam) said: *"Such a person flees from this abode of deception. He turns his attention to the abode of the Akhirah and he makes preparations for it before the arrival of maut."*

AMR BIL MA'ROOF

Commanding righteousness and prohibiting evil are incumbent duties on Muslims. This remains an obligation at all times. Even when there appears to be no hope for the reformation of the transgressors, Amr Bil Ma'roof remains necessary.

When the fishing community of Bani Israaeel had violated the Sabbath and there was no hope that they would heed admonition, a group of the righteous frowned on those who continued with Amr Bil Ma'roof. In this regard, the Qur'aan Majeed says:

"And when a group from among them said: 'Why do you admonish a community whom Allah will destroy or punish them severely?' They (the other group) said: 'For presenting an excuse to your Rabb and perhaps they may fear (Allah and desist).'"

(Surah A'raaf, aayat 164)

It is absolutely necessary for the Ulama to continue with their *naseehat*, admonition, commanding righteousness and prohibiting evil. Even if the people have transgressed beyond the point of redemption, the obligation of Amr Bil Ma'roof should continue. If the transgressors will not benefit from the admonition on account of their spiritual blindness, at least those who had discharged this obligation will be saved from the impending disaster of Divine Punishment. Stating this fact, the Qur'aan says:

"Then, when they had forgotten what they were admonished about, We saved those who used to prohibit

from evil and, We apprehended the transgressors with a disgraceful punishment on account of the immorality they perpetrated." (Surah A'raaf, aayat 165)

When the calamity of Divine Punishment descends on a community, Allah Ta'ala will save those who had upheld the obligation of Amr Bil Ma'roof Nahy anil Munkar.

THE DEATH OF TWO DEVOTEES

Hadhrat Ibraheem Khawwaas (rahmatullahi alayh) narrates the following wonderful encounter in the wilderness:

"Once along a Haj journey on a night when the moon was shining brightly, I fell asleep. Suddenly I heard a voice calling: 'O Abu Ishaq! I have been waiting for you since yesterday.' I went near and found a man excessively lean and weak. He was on the verge of death. Exotic flowers in abundance were all around him. I asked about his homeland. He mentioned a city. He added that he was a person of considerable wealth and rank. However, he yearned for solitude, hence he renounced all his worldly possessions to wander in the wilderness. He said: 'Now I am close to Maut. I supplicated to Allah Ta'ala to send a Waliullah to me. I hope you are the answer to my supplication.'

Ibraheem: *"Do you have any parents?"*

Young man: *"Yes, I also have brothers and sisters."*

Ibraheem: *"Do you wish to meet them?"*

Young man: *“I had no such wish, but today I remembered them. I desire to smell their fragrance. Wild animals of the wilderness took pity on me and brought me to this orchard.”*

Hadhrat Ibraheem continuing his story said: *“I saw a big serpent approaching with a fragrant flower in its mouth. It said to me: ‘Keep your evil away from him. Allah Ta’ala is aware of the condition of His friends and obedient slaves.’*

I then became unconscious. When I regained consciousness I discovered that the soul of the young man had departed. I again fell into a deep sleep. When my eyes opened I was again back on the main road. After completing Haj, I went to the home town of the young man. When I reached there, I saw a woman with a water-pitcher. She had a striking resemblance with the young man. When she saw me she said: ‘O Abu Ishaq! How did you find the condition of the young man? I have been waiting for you since three days.’

I narrated the whole episode and the young man’s statement, viz. ‘I wish to smell their fragrance.’ she too collapsed and died. Soon a group of beautifully clad girls arrived on the scene. They attended to the burial of the woman.”

[The girls were mysterious servants of Allah Ta’ala of the Abdaal category]

‘ENEMIES’

“Children cause miserliness and cowardice.” (Hadith)

Hadhrat Maulana Ashraf Ali (Rahmatullah alayh) said: *“Do not allow engrossment with children and wealth to make you oblivious of the remembrance of Allah Ta’ala. Man labours under the impression that whatever wealth, etc. he has belong to him, and that he enjoys unfettered freedom to spend and waste as he desires. But this is a grievous error. Whatever man has, belongs to Allah Ta’ala. Man is only the trustee of what he possesses. He is permitted to spend only where and how Allah Ta’ala allows. He has absolutely no freedom to spend when there is no permission.”*

Forgetting that Allah Ta’ala is the Sole Provider and that everyone’s *Rizq* is fixed and predestined, man fearing hallucinatory dangers and hardships in the distant future, resorts to niggardliness and cowardice. To safeguard the future of his children against imaginary hardships, a man withholds spending in the Path of Allah Ta’ala when there is such a need. The phantom of his children’s future deters him from fulfilling the rights of others – rights of neighbours, of the family, of friends, of the poor, and of the necessary projects of the Deen. Thus, the Qur’aan Majeed says:

“O People of Imaan! Verily, from among your wives and children are your enemies. Therefore beware of them.”

When wives and children prevent a man from fulfilling his Deeni obligations – when they induce him to transgress the Shariah to satisfy their desires, then they become enemies. The same will apply if a man desires his wife and children to act in contravention of the Shariah. He will then become their enemy.

WISHING THE KUFFAAR HAPPY...

Allah Rabbul Izzat declares in His Kalaam:

“O you who have Imaan! Do not take the Jews and Christians as friends. They (all Kuffaar) are only the friends of each other (and cannot be your friends). Whoever of you befriends them, then he is surely from among them (because all the Kuffaar are one community). Verily Allah does not guide a nation of wrong-doers (who befriend the Kuffaar).” [Surah Maa'idah, Aayat 51]

Rasulullah (Sallallahu alayhi wasallam) said: *“Whoever emulates a nation (thereby showing his love for them), is amongst them (and will be raised amidst them on the Day of Qiyaamah).”*

In the latest issue of a local tabloid (as is the norm every year) there are a few pages dedicated to Diwali greetings. It is sad to note that more than 80% of these advertisers are 'muslim' businesses.

One so-called 'Muslim' business even had the gall to state, “May the Almighty bless our Hindu and Tamil Community...” [Nauthubillah!]

There is unanimity amongst the Fuqaha that blessing the kuffaar on their religious festivals and holy days, is not at all permissible. Some have even classified it as kufr!

Logic dictates that by wishing a kaafir well on his religious festival, means that the well-wisher not only condones the festival, but also desires its success. This is the very antithesis of Imaan!

Every Muslim must believe without a shred of doubt that Islam is ***the only true*** Deen and all others are false. By demonstrating even the slightest inclination or affiliation to kufr is in itself kufr.

It is mentioned in Fataawa Tataarkhaan, in the section discussing the laws of Irtidaad, that if during a festival of the Mushrikeen, a Muslim wishes them well (like saying “Happy or Blessed Diwali”, etc.) there is fear of him having committed kufr!

The following excerpt is reported in Fataawa Bazaaziya, “It has been reported from Imaam Abu Hafs (rahmatullah alayhi), “If a man worshipped his Rabb for 50 years, and then the day of Nairooz (a Mushrik festival like Diwali) arrives and he gifts a small gift to a Mushrik in respect and honour of his festival. This man has indeed committed kufr (i.e. he is a kaafir regardless of his 50 years of devout Ibaadat).”

Living in peace with the kuffaar does not mean we need to condone and honour their ways of kufr.

A Muslim should never sell his Imaan for measly worldly benefit.

Not only have those ‘muslims’ who advertised Diwali wishes suffered monetary losses in this advertising, they have bartered away their Imaan. What a total loss!

May Allah Ta’ala guide us all to understand our duties towards Him and may He save us from ignorance and kufr. “Clear propagation is our ONLY responsibility” [Surah Yaseen, Aayat 17]

KHALWAT – SECLUSION

In times of corruption and widespread mischief, Rasulullah (sallallahu alayhi wasallam) exhorted the adoption of khalwat (seclusion) for the safety of one's Imaan and Akhlaaq (moral character).

More than a millennium ago, Hadhrat Sufyaan Thauri (rahmatullah alayh) said: *"This is the time to remain in seclusion in your home so that you can attain salvation (from the outside fitnah)." On hearing this, someone queried: "O Hadhrat! If we have to adopt seclusion in a corner, how will we earn our livelihood?" Hadhrat Sufyaan said: "Fear Allah! I never saw a man who truly fears Allah being in need of earning his livelihood. There is nothing better for a man than taking refuge in a hole to conceal himself. For people of these (corrupt) times, there is no better act than sleeping."*

THE JANAAZAH

Rasulullah (sallallahu alayhi wasallam) said:

"Make haste with the janaazah. If he (the mayyit) was a pious person, you are sending him forth to what is better (than this world). If he was not a pious person, then he is evil which has to be swiftly taken off from your necks."

Unnecessarily delaying the burial of the mayyit as is the custom in these days is not permissible. Unlawful delay is caused by waiting for relatives and friends to come from other cities and towns or in anticipation of a larger

attendance. It is not permissible to delay burial for such reasons.

DEVOURING FLESH

Once someone asked Hadhrat Sufyaan Thauri (rahmatullah alayhi): "Why did Rasulullah (sallallahu alayhi wasallam) say that Allah Ta'ala abhors the inmates of a house who consume much meat?

Hadhrat Sufyaan said: "By this Rasulullah (sallallahu alayhi wasallam) meant people who indulge in gheebat (speaking ill of people behind their backs). They in fact devour the dead bodies of Muslim brothers."

THE CRUELTY, BRUTALITY AND SATANISM OF THE CARRION- CHICKEN INDUSTRY

Once Rasulullah (Sallallahu alayhi wasallam) said that a time will dawn when Muslims will follow the Yahood and Nasaara metre by metre, centimetre by centimetre right "*into the lizard's home*". In other words, the emulation of the kuffaar by Muslims will be total. Every evil and filth of the Yahood and Nasaara will be regarded as honourable and progressive. We are today living in that predicted age.

Since Muslims look up to the Yahood and Nasaara for guidance, honour and respect, we deem it prudent to reproduce what these 'masters' and 'bosses' of the

current day Muslims have to say regarding the brutality and cruelty of the carrion chicken industry which the carrion-halaalizing mafia thugs halaalize solely for the sake of the haraam boodle which they net in the millions of rands annually.

The following are extracts from a current report which appeared in *The Herald*, 17 March 2018.

Painful way to your plate Saturday Insight

Animals tortured for the table

CASPER LÖTTER

“HOLOCAUST on your plate”, is how the Yiddish author Isaac Beshavis Singer (recipient of the Nobel Prize for Literature in 1978) described the senseless suffering of nonhuman animals bred, tortured and murdered for our consumption.

Understandably, people and the government were up in arms over the death of 183 humans as a result of the listeriosis strain allegedly discovered in a processed-meat factory in Polokwane, Mpumalanga. (*And, also in Rainbow Chicken plant –The Majlis*)

But did anyone bother to inquire about the enormous investment in pain, torture and anxiety bringing that bite to your plate?

Horrific farming practices are occurring daily on factory farms throughout the world, including South Africa. It is common practice for chicks to be de-beaked and de-toed without any anaesthetic or pain control. Do we care that piglets are routinely castrated and calves de-budded

without any thought or effort regarding pain management?

Cows experience great distress and trauma when their calves are removed before weaning. Most are detained in tiny, inhumane structures where they either cannot turn around (sows) or, in the case of fowls, spread their wings for the duration of their wretched existence.

Is our addiction to meat worth this carnage?

More than 2.5 million animals are slaughtered in South Africa every day. (*They are brutally killed – The Majlis*) This includes 19 million broiler chickens killed each week to be served on our plates. It excludes 24 million male chicks (so-called by-products of the industry) finished off “by being ground up alive”. Mammals such as lambs, pigs, and cattle are murdered at the rate of at least 31 000 per day.

This is only in South Africa. In the US, a meat-consuming country perhaps only trumped by China, at least 400 000 animals are slaughtered on a daily basis. These statistics are those collected by Dr Elisa Galgut, lecturer in philosophy at UCT.

I want to ask what our indifference to the immense suffering visited on animals reproduced for our consumption says about our “moral blindness”. (*Satanists such as the carrion-cartel have no morality – The Majlis*) We are very fast to condemn the practices of unhygienic production of meat since these are too close to home for comfort.

But our indifference to the cruel, heart-rending fate of the non-human animals that end up on our plates, are

indicative of human animals' moral monstrosity.

.....

If we consider that animals are also moral agents capable of experiencing a wide spectrum of emotional and cognitive functions, then our indifference to their treatment (torture, mutilation and high levels of stress and anxiety) is disturbing.

In South Africa, present legislation does not demand animal welfare inspectors to be present at abattoirs, despite a mountain of evidence of cruel, inhumane and horrifying killing practices (noted above).

Even if we discount the arguments of vegetarians that meat consumption is not necessary to sustain human animal life, we cannot ignore the fact that other forms of life on earth are worthy of dignity, caring and compassion. (*Only Islam confers dignity, care and compassion to animals—The Majlis*)

We know now that the presence of certain peculiar neurological pathways in the brain is necessary for compassion in human animals. And compassion, by definition, encompasses caring in all features of life, including an investment in the well-being of inanimate things and animals.

Said in another way, a caring, compassionate society is possible.

Our indifference to the plight of the enormous (certainly unnecessary) suffering visited on animals for our palate is striking in an age of human-induced climate change.

Our unsustainable belief in our own superiority vis-a-vis other living beings on this planet, is not only a symptom

of our moral blindness, but also a sign of how complacent we are when it comes to our own comforts.

What we eat and our investment in how it came onto our plate, speaks volumes of our situated-ness in this world and on this planet. We are gravely mistaken if we rationalise our “superior” moral agency as allowing us to disregard the well-being of other beings.

If you do eat meat, here are a few tips on how to help ameliorate this situation:

One way to stem this tide of misery is to refuse to spend money on meat that is produced in this horrendous way.

As consumers, do your research and background checks on the conditions under which farm factories reproduce and kill animals.

Another sensible way is to cut down on meat consumption on certain days of the week.

The listeriosis outbreak is a reminder of the fact that the strictly anthropocentric view of our planet and its future is wrong and should be informed by other (more compassionate and inclusive) understandings of life and well-being. *(The disease is a mild punishment from Allah Ta’ala. It is a warning for Muslims who have become addicted to ‘gha’aalized’ carrion.—The Majlis)*

Crying foul when humans die of meat consumption while ignoring the conditions under which that meat is reproduced and shaped, is nothing but hypocrisy.

● Casper Lötter is a PhD candidate in Social Philosophy in the University of the Free State *(End of report)*

Perhaps Muslims who are addicted to carrion chickens and meat, may gain some lesson and understanding from this ‘naseehat’ of their Yahood and Nasaara bosses and leaders whom they are following “*right into the lizard’s hole.*”

SALAAT AND WUDHU

In the qabr, after the questioning related to Imaan, the state of the Mu’min’s Wudhu will be examined. He will be questioned about his Wudhu.

On the Day of Qiyaamah, the very first practice which will be examined and questioned about will be Salaat. If these two acts of ibaadat are found to be damaged, there remains little hope for one’s immediate salvation.

ATTRIBUTES OF NOBILITY

A Taabee said: “Three qualities are exclusive with the people of Jannat. These are found (here on earth) among only people of nobility.

1. To forgive the *zaalim* (the oppressor).
2. To give to the one who deprives you.
3. To do good to the one who does bad to you.”

This naseehat is in fact the *tafseer* of an aayat which Hadhrat Jibrael (alayhi salaam) presented to Rasulullah (sallallahu alayhi wasallam).

READING THE LETTERS OF OTHERS

Rasulullah (sallallahu alayhi wasallam) said that a person who reads the letters of others without their permission, actually looks into Jahannum. The punishment for this crime is the fire of Jahannum.

It is most despicable and dishonest to read the letters of people without their permission. However, there are some who are excused from this prohibition. They are:

- Parents – Parents are allowed to read the letters of their children even without their consent. It is the duty of the parents to be diligent and keep a watchful eye over their offspring.
- Husband – The husband is allowed to read the letters of his wife without her consent.
- Sultan – The Sultan or the ruler is allowed to read the letters of those whom he suspects to be involved in acts of treason. This is permissible for the security of the nation.

DRAPING WALLS

Rasulullah (sallallahu alayhi wasallam) said:

“Do not drape walls with cloth.”

The purpose of cloth is to make garments, not for walls. Extravagance in hanging curtains in the home is not permissible. Muslims too have adopted the western style of draping walls with cloth.

The purpose of hanging curtains over windows is to achieve purdah or to conceal the inmates of the home from outside gazes. The purpose of curtains is not to

decorate the walls. The practice of unnecessary hanging curtains from the ceiling to the floor and from one wall to the other is not permissible. The covering of walls with cloth is not permissible.

Sufficient curtaining should be used to ensure proper covering of the windows only. The extravagance and unnecessary style of adorning walls with curtains also come within the scope of the Hadith: “*Whoever emulates a people, becomes of them.*”

WOMEN’S ‘tablighi’ JOURNEYS IN CONFLICT WITH THE QUR’AAN

QUESTION

Is it permissible for women to participate in the women’s tabligh journeys of the Tabligh Jamaat? I am in confusion in this regard. I have heard conflicting views. Please provide the guidance of the Shariah.

ANSWER

It is not permissible. It is *haraam* for women to leave their homes to undertake journeys for the type of tabligh of the Tabligh Jamaat. The Tabligh Jamaat is in grievous error in this regard. The Tabligh Jamaat has strayed far, very far from *Siraatul Mustaqeem* by luring women out of their homes into the public domain to become involved in such tabligh which is not Waajib on even males. Iblees has adorned his inspiration which has duped and misguided the Tabligh Jamaat.

Whilst the specific tabligh activity of the Tabligh Jamaat is permissible if maintained within the confines

of the Shariah, the permissibility relates to only males – to such males who are able to make adequate Shar'i arrangements for their families during their absence. It is abominable and haraam for men to simply strand their families without proper arrangements for their care, and rush off on an excursion which they mistakenly believe is in “the path of Allah”. Abandonment of a Waajib responsibility for a permissible act will not be in the path of Allah. Within the parameters of the Shariah, the Tabligh Jamaat activity will be permissible for males, but for women, it is haraam to emerge into the public for an activity for which they have no Shar'i role and for which there is no Shar'i demand on them.

The Tablighi leaders are extremely short-sighted in this matter. They have opened an extremely wide avenue for *fitnah* and *fasaad* with their women's groups. They are in diametric conflict with the Qur'aan Majeed which commands women to remain *glued* in their homes. Ungluing women from their homes is among the *ghulu'* (*haraam extremism*) acts of the Tabligh Jamaat. It is precisely this haraam *ghulu'* which has led to the massive split of the Tabligh Jamaat into two such hostile camps which are at each other's throats.

A movement which slides into the pit of *GHULU'* is on the road to become a *baatil* sect. If the Tabligh Jamaat does not set its house in order to conform to the Shariah in every aspect, it will then most assuredly join the 72 deviant sects mentioned by Rasulullah (Sallallahu alayhi wasallam).

Shaitaan is using the Tabligh Jamaat to aid the women's liberation movement initiated by the Western Kuffaar. The Tablighis have fallen into this trap of Iblees. It should be remembered that Allah Ta'ala and Rasulullah (Sallallahu alayhi wasallam) described women as *Habaailush Shaitaan (the Traps of Shaitaan)*. When women emerge from their homes, Shaitaan lies in ambush and the consequence is great *fitnah* and *fasaad* on earth.

Be not deceived by the outward façade of 'purdah' of these tablighi females. They are generally audacious. Their hearts are bereft of genuine purdah. In fact, their niqaabs and burqahs have become licences for parading and prowling in the public domain.

The Tabligh Jamaat has taught them the lesson of disobeying their husbands. The Tablighis regard their specific methodology and their '*khurooj*' to have greater importance and more significance than obedience to the husband. Thus, these women will abandon their Waajib home duties and even the rights (*huqooq*) of their husbands to be punctual and regular in their misguided 'tabligh' even locally.

Women are not in the 'path of Allah' when they emerge from their homes in flagrant violation of Allah's prohibition. They dwell under gross deception – a deception into which the tablighi misguided molvis have cast them. Allah Ta'ala has cast women in the role of the home. This is their ONLY Waajib obligation of primary importance. It is this Waajib role which the Tabligh Jamaat has negated and abolished in a haraam manner. So vile is this haraam concept of the Tabligh

Jamaat that even women travelling without mahrams are encouraged to participate in an activity which Islam has never imposed on them.

This tabligh is nugatory of the natural, divinely created role of women. The consequence of acting in violation of the Shariah is massive *fitnah* and *fasaad*.

The Mujlisul Ulama have discussed this topic in detail in two books:

1. The Way of Evils in The Groups of Female Expressionists
2. The Status of the Makshufaat Jamaat

Every baatil argument of the Tablighi Jamaat has been discussed and refuted in these books. Their arguments are all spurious, deceptive and baseless. These books are available. Write for your copies.

“Verily, We have brought the Haqq to you, but most people detest the Haqq.” (*Qur’aan*)

THE TARAWEEH PRACTICE OF THE SALAF-US-SAALIHEEN

By a U.K. Student

Imam Ishaq bin Rahwayh, one of the senior teachers of Imam Bukhari (rahmatullah alayhimaa), was known as Ameerul Mu’mineen fil Hadeeth which was the highest pedestal in the field of Hadeeth during the era of the Salaf-us-Saaliheen who were the most blessed and superior of generations according to Rasulullah (sallallahu alayhi wasallam) himself.

The following authentic and direct eye-witness testimony of Imam Ishaq bin Rahwayh portrays without the slightest ambiguity the unanimous practice of the Salaf-us-Saaliheen and their understanding (fahm) of the Hadeeths pertaining to the Taraweeh prayers – which is the **ONLY** correct practice and understanding:

*“As for when the imam leads the people in one or two Tarweehahs (sets of 4 raka’ts) and then he gets up at the end of the night and sends for the people and they assemble and then he leads them after they have slept – that is permissible, when he intends thereby to perform what has been ordered to pray of the tarweehahs, and **THE MINIMUM OF THAT IS 5 (TARWEEHAAT i.e. 20 RAKATS)**; although the inhabitants of Madinah have not ceased, from the time of Umar (may Allah be pleased with him) to this time of ours, to pray 40 raka’ts [i.e. 20 + 16 + 4 – without the extra one rakats of Witr] in the vigil of the month of Ramadan, while lightening the recitation. As for the inhabitants of Iraq, they have not ceased to be upon 5 Tarweehahs [i.e. 20 raka’ts] from the time of Ali (may Allah be pleased with him) till this time of ours. And as for when the Imam prays with them (the congregation) **ALL THE TARWEEHAAT** in the beginning of the night, and then he returns at the end of the night and he prays with them in congregation, then that is Makrooh (reprehensible). Do you not see the saying of Umar (radhiyallahu anhu) where he said: “That (salaat) which you sleep upon [i.e. Tahajjud] is more virtuous than that (salaat) which you are standing in [i.e. Taraweeh].” For, they would stand (for salaat)*

in the beginning of the night, and he saw their standing (for salaah) at the end of the night as more virtuous. We only consider that Makrooh [i.e. another Jama'at after completion of Taraweeh] due to what was narrated by Anas bin Malik (radhiyallahu anhu) and Sa'eed ibn Jubair (rahimallahu ta'ala) on the reprehensibility of Ta'qeeb [praying another supererogatory Salaah in Jama'at in the night].” [Masaa-il al-Imam Ahmad wa Ishaq ibn Rahwayh]

The following points become clear from this quote:

- 1) The unanimous Taraweeh practice of the Salaf-us-Saaliheen consisted of a minimum base of 20 rakats.
- 2) The only ikhtilaf present amongst the Salaf-us-Saaliheen – which is the ONLY valid ikhtilaf – pertained to amounts above and beyond the minimum base of 20 rakats. Thus, the so-called ikhtilaf propounded by deviates today, between 8 and 20 rakats, is an innovated (i.e. evil Bidah) ikhtilaf which did not exist amongst the Salaf-us-Saaliheen.
- 3) According to Imam Ishaq bin Rahwayh, while the continuation of Taraweeh in congregation in a later part of the night is permissible, the praying of Tahajjud in congregation in the same night is not permissible. Thus, Taraweeh and Tahajjud are two completely distinct and different prayers.

For authentic and direct eye-witness testimonies of Imam Malik, Imam Shafi'i, Imam Ahmad, and other undisputed Imams of the Salaf-us-Saaliheen (rahmatullah alayhim), which further affirm the points

above, refer to the article “*The Bid’ah of 8 rakats of ‘Taraweeh’*” which is freely available online.

Take note that it is SATANIC to even insinuate that the most blessed and superior of generations, the Salaf-us-Saaliheen, en masse, had somehow lost or even worse, intentionally abandoned, the Sunnah and Afdhal (infinitely superior) practice of Rasulullah (sallallahu alayhi wasallam).

It is SATANIC to even insinuate that the Salaf-us-Saaliheen, including the Sahabah (radhiyallahu anhum), had institutionalised a particular number of Rakats (i.e. 20) not found in the Sunnah, which amounts to accusing the most blessed and superior of generations of colluding, en masse, in institutionalising a Bid’ah Sayyi’ah (evil innovation). And this kind of attitude is a salient feature of Shiahs – a tendency adopted by the deviant Salafis.

It is SATANIC to scavenge for Shaadh (isolated, anomalous and rejected) rulings in our tradition, in order to justify a position that contradicts the understanding and practice of the Salaf-us-Saaliheen. Such scavengers hover on the brink of Kufr. Allaamah Abdul Wahhaab Sha’raani (rahmatullah alayhi) as well as other Fuqaha have said: “He who grabs hold of obscure (anomalous / queer) views of the Ulama, verily he has left Islam.”

Those who dwell under the self-deception that they are able to arrive at a “better” understanding of the Quran and Sunnah than the Sahabah (radhiyallahu anhum) should take lesson from the Khawarij sect who likewise gave preference to their own understanding of the Quran and Sunnah over Taqleed of the Fuqaha of the Sahabah (radhiyallahu anhum).

A whole article can be written on the sterling qualities and superiority of the Khawarij “Jihadis” over the modern-day deviates who delude themselves into believing that they are authentic followers of the Salaf-us-Saaliheen, whilst following a “Deen” (false religion) which is not fully subservient and rigidly bound to the Fiqh rulings of the Four Madh-habs which are the ONLY authentic mass-transmissions of the Deen of the Salaf-us-Saaliheen upon whom exclusively the authentic mass-transmission of the teachings of Rasulullah (sallallahu alayhi wasallam) is fully dependent.

Despite the Khawarij “Mujahideen” devoting their entire lives in the path of Allah for what they sincerely believed to be Jihaad, for raising the word of Allah, and for the political dominance of Islam; despite their exemplary Zuhd (abstinence from the Dunya) and superlative exertions in Ibaadah which Rasulullah (sallallahu alayhi wasallam) had foretold would make even the Ibaadah of the Sahabah (radhiyallahu anhum) appear paltry; despite their sincere belief that all those whom they fought were Kuffaar, Mushrikeen,

Murtaddeen and other Enemies of Islam against whom fighting is obligatory; despite their honesty and truthfulness which led even the most rigorous of Muhadditheen to repose trust in the Hadeeths narrated by them; and despite numerous other stellar traits, the Khawarij “Mujahideen” and “Shuhadaa” are bound to find out to their horror that they were all along, in reality, the “*Dogs of Hell-fire*” (*Kilaabun Naar*) and the “*Worst of Creation*” (*Sharrul Khalq*) as they are explicitly branded in numerous authentic Hadeeth narrations.

From this, one can understand the wasted effort, utter loss, and potentially accursed status of the multitude of deviates who dominate the landscape of “Deeni” activism today – as entirely expected in these worst of eras – who are all unfettered from Rigid Taqleed to the Fiqh of the Sahabah (radhiyallahu anhum) as authentically transmitted only by the Four Madh-habs, and who masquerade as Mujahideen, Tableeghis, Daa’ees, Sufis, etc., whilst not possessing even a fraction of any of the laudable characteristics of the Khawarij.

Any “Deen” which differs even slightly from the Deen of the Sahabah (radhiyallahu anhum) which was mass-transmitted exclusively by the Salaf-us-Saaliheen and eventually compiled and recorded authentically only by the Fuqaha of the Four Madh-habs, will be Mardood (rejected) on Yaum ul-Qiyaamah.

AAYATUL KURSI

According to the Hadith, a person who recites Aayatul Kursi after every Salaat is guaranteed Jannat. Only Maut (death) is his barrier against Jannat.

HIJAAB FOR BROTHERS-IN-LAW

Emphasizing the severity of purdah (hijaab) for brothers-in-law, Rasulullah (sallallahu alayhi wasallam) said that for a woman her brother-in-law is her ‘Maut’ (Death). This aspect of purdah is practically extinct among Muslims, even among Ulama. Brothers-in-law, sisters-in-law, male and female cousins, etc. mingle freely. They then deceive themselves with false ideas of their chastity and purity when in fact they indulge in zina of varying degrees – zina of the eyes, zina of the tongue, zina of the ears, zina of the mind, zina of the heart, and even in the actual act of fornication/adultery which is the ultimate result of regarding as halaal all the stepping stones to zina. The Qur’aan Majeed says:

“And do not venture near to zina.”

ADVICE OF WISDOM FOR HUSBANDS

- Never hand your pay-packet to your wife
- Never introduce your wife into your business
- Never inform her of the amount you earn
- Never inform her of what you spend on your parents and other needy relatives

- Never make it an obligation on you to take her out every weekend for a drive, etc.

A man should treat his wife kindly and justly. Spend on her lavishly within your means. Do not be miserly. Buy her gifts. Tolerate her indiscretion and nonsense. Assist her in the home. Do not impose your worldly desires on her. Do not regard her as your maid. Provide a maid for her if you can afford. But, never break the ‘NEVER’ rules enumerated above. Remember that most wives are extremely spiteful. From the very first day of their arrival they cherish an inveterate dislike for their in-laws. They conspire to dominate their husbands and will plot to sever his ties from his parents and other relatives. A man must not destroy his Imaan by abandoning his parents at the evil behest of his wife. A man will remain independent and will be able to freely engage in acts of Sadqah(charity) and Silah Rahmi (Kindness to relatives) as long as he does not introduce his wife into his business affairs. A wife craves the inordinate desire that her husband must spend every cent he earns on her and her children. Most wives abhor that their husbands spend on their needy relatives – parents, brothers, sisters, etc. Marriage does not and cannot extinguish the Huqooq which a man has to fulfil towards relatives and the community.

REVIVING THE DEAD JANAAZAH SUNNAH

Rasulullah (sallallahu alayhi wasallam) said:

“Whoever holds on firmly to my Sunnah at the time of the corruption of my Ummah, for him there is the reward of a hundred shuhadaa (martyrs).”

Among the Masnoon acts of the Janaazah (Burial) service is that the Janaazah be carried by four men. Others should walk behind and alongside the Janaazah. The details of this carrying system are described in the books of Fiqh and in even the elementary Maktab text books. However, in some places this Masnoon system has been totally displaced and a bid’ah style has replaced the Sunnah method.

LINING UP

People line up in two rows facing each other at the entrance of the qabrustaan. The Janaazah is passed on along the gauntlet like a bag of potatoes from hand to hand until it reaches the grave. This system is in conflict with the Sunnah which it displaces, and at the same time is highly disrespectful for the mayyit (deceased).

According to the Shariah the way of respect for the mayyit is to carry it along in the Masnoon manner, not passing it along a row of people as if it is some chattel. The Sunnah requires that the people move along with the Janaazah, not that the Janaazah be moved along while all the people remain stationary.

The Ulama in these places where this bid’ah is being perpetrated have also become so accustomed to this bid’ah that they fail to see the gross error of this bid’ah method. It is the obligation of the Ulama to rectify this

wrong and educate their flocks to reinstitute the Sunnah method of carrying the Janaazah.

AN UNLAWFUL CUSTOM

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: “Some Madaaris have the custom of issuing the Sanad-e-Fadhielat (Certificate of Qualification) and awarding the Dastaarbandi (the ceremony of tying the Turban of qualification) to just any student whether he possesses ability or not and whether he practices according to his Ilm or not.” (Islaahur Rusoom)

THE VARIETY OF IDOLS

Hadhrat Mumshaad Dinwari (rahmatullah alayh) said: "There is a variety of idols. For some people their nafs is the idol; for some, their children are their idols; for some their wealth is the idol; for some, the wife is the idol; for some, their trade and occupation are the idols. And for some, Salaat and acts of Ibaadat are their idols. Everyone is hooked to his idol. Only those whose gaze is not on their nafs and who have no confidence in their deeds of virtue are saved from the clutches of these idols. At all times they condemn and reprimand their nafs."

CHOCOLATE AND ITS DISEASES

Diseases Caused by chocolates:

- Rotting of teeth

- Clogging of arteries
- Migraines
- Obesity

JANAAZAH SALAAT

According to the Hadith, the Angels do not question a person in the grave who dies on a Friday. This is on account of the significance of the Day of Jumuah. The time before Jumuah Salaat or after Jumuah Salaat has no bearing on this issue. It is therefore in conflict with the Shariah to unnecessarily delay the Janaazah Salaat and the burial until after Jumuah Salaat. It is a futile act. (Maulana Ashraf Ali Thaanvi)

THE QUR'AAN MAJEED

The Qur'aan Majeed is not an ordinary book. Everything related to it is sacred and of the highest significance. Its text, its pages and its covers are all items of sanctity.

While the primary purpose of the Qur'aan is to guide mankind, *Tilaawat* (Recitation) with or without understanding is an ibaadat of the highest merit. Touching and kissing the Qur'aan are also virtuous acts. What the modernist salafis claim in refutation of this is baseless.

It was the practice of Hadhrat Umar (radhiyallahu anhu) to kiss the Qur'aan Majeed and press it against his cheeks and forehead. In this practice he was not alone. Other Sahaabah too would express their love for the Qur'aan Majeed in this manner. Thus, kissing the

Qur'aan, holding it against the breast and placing it on ones head are all expressions of love which are permissible and good.

NASEEHAT FOR WOMEN

Rasulullah (sallallahu alayhi wasallam) said:

"A woman who strives in her household duties gains the reward of those who fight in the Path of Allah."

"Verily, women who visit the cemetery are cursed."

"The immorality of an immoral woman is like the collective immorality of a thousand immoral men, and the piety of a Believing woman is like the virtuous deeds of 70 Siddiqueen." (A Siddique is a Wali of the highest rank).

GENEROSITY

When the maut of Imaam Shaafi (rahmatullah alayh) was at hand, he said to his companions to instruct a certain man to give him ghusl, i.e. after his (Imaam Shaafi's) death.

After the demise of the great Imaam, the wasiyyat could not be fulfilled due to the mans absence.

After some time the person arrived and was informed of Imaam Shaafi's last wish. Being a very intelligent man he asked to see Imaam Shaafi's Last written will. When the will was produced the man saw that Imaam Shaafi had a debt of 70,000 dirhams (silver coins). He immediately paid the creditor and commented: "This

was Imaam Shaafis meaning that I should give him ghusl."

The intelligent man on being informed of Imaam Shaafi's last wish understood that such a great Imaam would not make a futile wasiyyat because this friend lived in a faraway place. He knew that there must be some other meaning for the wasiyyat. When he saw the debt, he immediately understood that Imaam Shaafi wanted to be cleansed of this burden, hence he presented his wish in a coded form being convinced that his friend would understand it.

PLAY AND FUTILITY

"The life of this world is nothing but play and futility while the Abode of the Aakhirat is best for those who fear (Allah). What, have you no intelligence (to understand this transcendental truth)?" (Qur'aan)

RASULULLAH'S NASEEHAT

Once Rasulullah (sallallahu alayhi wasallam) offered the following *naseehat* to Hadhrat Anas Bin Maalik (radhiyallahu anhu):

"O Anas! Make a proper Wudhu, then there will be barkat in your life and the Recording Angels will love you. Make a through ghusl-e-janaabat. Under every hair is impurity. Sins will then be forgiven. Perform Salaatul Duhaa constantly. This is the special Salaat of repenters. Perform Salaat day and night punctually. The Angels will make dua for you. Perform Salaat correctly,

for Allah loves such a Salaat. If you can, always remain with Wudhu. You will then not forget to recite Kalimah Shahaadat at the time of Maut. When entering the home, greet the inmates of the home (i.e. Say: Assalamu Alaikum). This brings barkat in the home. Greet every Muslim in the road. This results in sweetness of Imaan. And forgiveness for the sins committed in that road. Never entertain envy nor harbour malice for any Muslim for even a moment.

This is my way. Whoever adopts my way loves me. He will be with me in Jannat. O Anas! If you guard this naseehat of mine and act accordingly, then Maut will become beloved to you. In Maut is hidden peace for you.”

THE SAHAABAH AND IMAAN

Imaan is inextricably interwoven with love for the Sahaabah of Rasulullah (sallallahu alayhi wasallam). Those who gorge out vile epithets and vituperation for the Sahaabah are not Muslims. They can never be part of the Ummah of Rasulullah (sallallahu alayhi wasallam).

THE BENEFITS OF RAW HONEY

Honey in its natural raw state contains 2 predominant natural sugars (Fructose and Glucose), 11 enzymes, 14 minerals, 21 amino acids, all the vitamins that nutritionists consider necessary for health A,D,K, Rutin, Nicotinic acid, B vitamins, Thiamine, Riboflavin,

Niacin, Pantothenic acid, Pyridoxine and Biotin as well as Ascorbid Acid (Vit. C.).

HONEY PROCESSING

Most honey sold today has been commercially processed, resulting in enzymes (which help digestion) and vitamins, being destroyed and protein (pollen) being removed. This processing involves heating and filtering through a cloth or fine filter paper. The end product will remain in a liquid state for a long period of time. When it finally starts to granulate, crystals will begin to form at the bottom of the jar, moving upwards (a sure sign of a refined and processed product, despite the label “Pure” Honey).

WHAT CAN RAW HONEY DO FOR YOU?

Raw Honey was and still is credited with marvelous curative powers. A whole book could be written on all the medicinal uses of honey, from thousands of years of folk medicine to the scientific of the present time.

In addition to its age-retarding properties raw honey has been proven to be from beneficial to extraordinary effective in the following:

- As honey is a pre-digested food (a process done by the bees) it enters the blood stream directly producing energy quickly, unlike refined sugar which has to be digested.
- Proline, an amino acid in Raw honey is the primary component in collagen. Collagen is the main structure in bones. (Proverbs 16.24—

health to the bones) Calcium is also found in two forms in Raw Honey.

- Increases Haemoglobin count and can prevent or cure Anaemia. It is rich in iron and copper.
- Is an excellent mild laxative, especially recommended as such for infants and children.
- Raw Honey will prevent and even cure Botulism Poisoning, because it contains an enzyme called Glucose Oxidase, (this enzyme is easily destroyed with heat). Botulism spores can only develop in the intestines of infants when chronically constipated.
- It has been shown to be useful in Rheumatic and Arthritic conditions, especially in combination with Apple Cider Vinegar (Dr D.C. Jarvis).
- It has been used successful in the treatment of liver and kidney disorders, diseases of the respiratory and digestive tracts, weak heart action, infectious diseases, colds, insomnia, poor circulation, and bad complexion.
- It is not mere theory, but has been proved that bacteria cannot live in the presence of raw honey, for the reason that raw honey is an excellent source of potassium. The potassium draws from the bacteria the moisture which is essential to the very existence. A bacteriologist who did not believe this, after a series of tests discovered to his amazement that the disease germs he tested (typhoid, Bronco-pneumonia and Dysentery

producing germs) were all killed off in the presence of raw honey.

- In this book “Folk Medicine”, Dr Jarvis an ear, nose and throat specialist reveals some startling facts about raw honey and honeycomb. He says the honeycomb is excellent for the treating of stuffy nose, nasal sinusitis and hay-fever. He always says that raw honey can produce healing for skin burns and is essential in the diet of children because it provides the composite of minerals needed for the growing body (iron, copper, manganese, silica, chlorine, potassium, sodium, phosphorous, aluminium, magnesium, zinc, lead and sulphur).
- Probably the most beneficial effect of pollen (contained in raw unfiltered honey) is that, taken internally it quickly produces the same anti-putrefactive effect as lactic foods and thus contributes to a healthy digestive system and good assimilation of nutrients – absolute prerequisites for good health and long life.

Eating pollen rich raw honey causes rapid combustion, consuming fats which speed up the burning of fat, and continues through the bloodstream at a trickle stimulating the heart without harmful side effects.

Nu-Life Beekeepers, P.O. Box 71, Harding, 4680

THE FEAR OF ALLAH

A Buzrug narrates:

“In the wilderness of Bani Isra-eel (The Valley of Teeh). A man was seen wandering. Ibaadat had reduced him to a rake. He appeared like an old goatskin. I asked: ‘What hardship has reduced you to this state?’ He said with surprise: ‘The load of sins, the fear of Jahannum and the shame for the Almighty Sovereign.’ ”

AQL – INTELLIGENCE

“Mere intelligence is nothing. Intelligence without the fadhl (grace) of Allah adorning it, is nothing. By Allah! To be proud of only intelligence is stupidity and deviation. Banish this stupidity.

Great intellectuals hit against obstacles and slipped.”

(Hadrath Maulana Ashraf Ali Thanvi)

SALF-E-SAALIHEEN

“Of great benefit for the Ulama is to understand that (steadfastness) in practising on the Deen is based on honour and respect for the Salf-e-Saaliheen (the Ulama and Fuqaha of the three Noble Ages of Islam). Never allow the slightest vestige of criticism against them.”

(Maulana Ashraf Ali Thanvi)

BAD-DEENI (IRRELIGIOSITY)

“A very surprising fact proven by experience is the contagious effect of irreligiosity (Deeni corruption) of a irreligious person. For example, if a religiously corrupt person writes a book on *Nahw* (Arabic grammar), the

effect of irreligiosity will be created in the heart of the person who studies the book inspite of the book being devoid of any irreligious statement.”

(Hadhrat Maulana Ashraf Ali Thanvi)

WASAAWIS

Wasaawis (stray thoughts) which rush into the mind during Salaat are in a way a mercy. It cuts the roots of *ujub* (vanity). No matter how evil the stray thoughts are, they are not harmful as long as one does not brood on them. Therefore, do not become frustrated by *wasaaawis*. On the contrary, be ‘happy’ and ignore these thoughts. *Wasaawis* do not negate one’s *ikhlaas* (sincerity).

(Hadhrat Hakimul Ummat)

THE CURSE OF DEFEMINIZED WOMEN

Hadhrat Aishah Siddiqah (radhiyallahu anha) narrates “*Verily, Rasulullah (sallallahu alayhi wasallam) cursed the rajlah among women.*” (Abu Dawood)

The term *rajlah* is the feminine of *rajul* which means ‘a man’. Thus, *rajlah* means ‘a man-woman’ or a defeminized woman or a masculinized woman. Hadhrat Aishah (radhiyallahu anha) said that such women were cursed by Rasulullah (sallallahu alayhi wasallam).

Women who emulate men in their appearance, dress, attitudes, etc., are termed *rajlah* and the *la’nat* (curse) of Allah, His Rasool and the Malaaiikah perpetually settle on these feminized or masculinized females.

A salient feature of such women is that they vie with males in fields which Allah Ta'ala has ordained exclusively or primarily for men. They seek leadership and exposure.

They love public platforms and always crave to exhibit themselves in public. They are generally raucous, loud and immodest. They detest domestic work and the home-role which Allah Ta'ala has made Waajib for them.

They display the tendencies of lesbians and many of them are in fact lesbians or female homosexuals. They insist to be in the street and out of the home in conflict with Allah's prohibition:

“And remain (glued) inside your homes, and do not make an exhibition of yourselves like the exhibition (of the women of) Jahiliyyah.” (Qur'aan)

These specimens of humanity cursed by Rasulullah (sallallahu alayhi wasallam) have taken over from the kuffaar the slogan and concept of 'the equality of sexes', but there is no such stupid idea in Islam. While these defeminized women scream the slogan of 'equality of sexes', the Qur'aan explicitly and categorically affirms the superior rank of men and that males are the rulers of women.

The masculinized women try to push themselves into the forefront of spheres belonging to males inspite of Rasulullah's order:

*“Put them (women) behind just
as Allah has put them behind.”*

Women of this kind – masculinized women, defeminized women, women with lesbian tendencies – who crave to stand shoulder to shoulder with men in the public howling slogans, form dangerous marriage partners. Men of Deeni conscious should be careful when choosing a marriage partner. It is necessary to watch out for these accursed tendencies and attributes before plunging into marriage.

Marriage with masculinized women can last only if the husband buckles and accept the role of a **dayyooth (cuckold)**. Under the domination of the masculinized woman, a man will have to agree to hand over his pants to the *‘he-her’*- to the *rajlah mal-oonah* (the accursed male-woman).

All women who compete with men and endeavour to be in public at the helm are women of this ilk.

The ideal woman of the Qur’aan and Islam is described by the Qur’aan Majeed in the following glowing terms:

*“(Such women who are) chaste,
Simple and believing.”*

The attributes of uprighteous Muslim females are Imaan, chastity and simplicity. They are not like the accursed masculinized or defeminized women who love public platforms and who detest the home-role for which Allah Ta’ala has created them. When a woman

detests her natural divinely ordained role, then she must necessarily be unnatural and abnormal. Since she imitates and emulates men of her own free accord, Rasulullah (sallallahu alayhi wasallam) cursed her. Such women need to reflect and understand the umbrella of divine *la'nat* which covers them.

ANXIETY-DEPRESSION

Q. Why do so many young people nowadays suffer from anxiety and depression? What is a remedy for this?

A. The anxiety and depression are the effects of the immoral lifestyle of the young people of today. The deluges of filth and immorality of the internet, facebook, pornography, movies, etc., etc. which their brains and hearts ingest spawn the light or little punishment of anxiety and depression. The lack of Deen and the grotesque darkness of the heart stemming from the filthy lifestyle of the young and even the old stupid aunts and uncles, and even grannies and granddads who have become porn addicts, jars mental equilibrium, causing a very mild condition of insanity which the morons term anxiety and depression, and which sometimes culminates in suicide. This ultimate consequence is on the rise among the kuffaar. The anxiety and depression come within the scope of the Qur'aanic Aayat:

“We shall surely give them to taste of the little punishment, other than the greater punishment, for

perhaps they may return (to Siraatul Mustaqeem and repent). ”

Remember that Deen is not restricted to performing Namaaz. A person whose Imaan is damaged by the satanism of internet filth will be afflicted by depression and anxiety. Nowadays this condition affects numerous young people on account of their evil computer/internet addiction. They soil their eyes, contaminate their hearts and ruin their Imaan with the filth they view on these media. The little punishment of anxiety and depression is therefore to be expected.

As for the remedy: Abandon the internet filth, increase Tilaawat of the Qur’aan Majeed, increase Thikrullaah, perform the Masnoon Sunnah Salaats. Minus *roohaani* cultivation, there is no cure for anxiety/depression. The harmful drug medication provided by the western psychologists only increase this spiritual disease. It simply aggravates the problem, makes one a drug addict and adds the disease of paranoia. Allah Ta’ala says in the Qur’aan Majeed:
“Behold! In the Thikr of Allah do hearts find rest.”

ZUHD-ABSTINENCE

Rasulullah (Sallallahu alayhi wasallam) said:

“Zuhd in the world freshens the heart and the body.”

Zuhd is abstinence from the world. Its soul is the expulsion of worldly love from the heart. Its outer form (*zaahir*) is in simplicity and frugality. There are numerous grades of *zuhd*. In former times, numerous

among the lofty degree of *zuhd* of the Auliya led them to pass their lives or a considerable portion thereof in mountains and in the wilderness.

The minimum Waajib degree of *zuhd* for every Mu'min is to ensure adoption of the Sunnah in entirety in every sphere of life.

SHAITAAN'S URINE

Rasulullah (Sallallahu alayhi wasallam) said:

“Shaitaan urinates in the ear of a person who sleeps until the morning.”

Commenting on this Hadith, Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh), the illustrious Shaafi' authority of the 10th Islamic century, said:

“This actually (i.e. literally) happened to one of my companions. Urine was flowing from both ears onto his neck. In my presence he washed it. He used to believe that this Hadith had an allegorical meaning (i.e. it does not literally mean urine).

Therefore it is proper for one who sleeps until the morning to wash his ears thereby purifying them from the urine of shaitaan even if he does not see the urine (physically).” (*End of Allaamah Sha'raani's comment*)

Sleeping until late in the morning which results in missing Fajr Salaat, is exceptionally harmful both spiritually and physically. When Rasulullah (Sallallahu alayhi wasallam) has informed us that shaitaan urinates in the ears, it does not behove a Mu'min to doubt the Truth which is information provided to the Nabi by Allah Ta'ala. Even if the urine of Iblees is not

physically perceived, seen or felt, the detrimental effects of his filth are extremely harmful for both the physical health and for spirituality.

Shaitaan is a jinn. The jinn have been granted the power of assuming a variety of forms. They are able to possess the entire human body by penetrating into the body. Just as the whole body of the jinn is invisible to us, and able to reside within the human body without being visible, so too is shaitaan's urine. There should therefore be no scepticism when informed by Rasulullah (Sallallahu alayhi wasallam) that Iblees urinates in the ears of those who sleep away their Fajr Salaat.

REMEDY FOR PAINFUL JOINTS

A Brother who is a medical doctor advises the following herbal treatment for painful joints:

Knee, bone and joint pains herbal remedy

Ingredients:

3 tablespoons raisins

40 grams pumpkin seeds

2 tablespoons unflavoured gelatin (halaal)

4 tablespoons sesame seeds

200 grams honey

4 tablespoons flax seeds

Blend ingredients until it is a homogenous liquid blend.

Refrigerate

Have a spoonful before breakfast and before lunch

Within a few weeks tendons and ligaments become stronger Inshallah

THE MAYYIT IS AN AMAANAT

The body of the deceased Muslim is an *Amaanat* (*Sacred Trust*) in the custody of those effecting ghusl (bathing the mayyit). Some persons, especially women, have become so hard of heart and insensitive that they fail to understand where they are and what they are doing when giving ghusl to the mayyit.

It has been observed and reported that some of these ladies leave their hair exposed whilst giving ghusl or when in the presence of the mayyit. Non-Muslims are allowed into the ghusl area. It should be understood that not even the closest relatives of the mayyit should be near to the body nor in the same room/facility if they are in the state of haidh (menses). It is not permissible to allow admission to non-Muslims.

An exceedingly abominable evil is that some women who give ghusl, speak ill of the mayyit. They are in fact devouring the flesh of the corpse with their gheebat.

It is essential that they pay particular attention to the following:

- 1) The hair must be compulsorily covered.
- 2) There should be no unnecessary cellphone conversation.
- 3) Non-Muslims should not be permitted entry.

- 4) Speaking ill of the deceased is about the worse act. It is sacrilegious.
- 5) Dua should not be made by the mayyit.
- 6) The custom of asking ‘maaf’ to the body is a stupid bid’ah which is not permissible.

There is considerable reward for giving ghusl to the mayyit. Do not nullify your reward and do not invoke the Wrath of Allah Ta’ala by violating this sacred Amaanat.

WORSE THAN ANIMALS

“What do you (O Muhammad!) think that most of them will listen or understand? (Never!) They are like cattle, in fact, they are more astray from the Path.”

(Al-Furqaan, Aayat 44)

The vast majority of people will always be astray. They deviate from the Path of Truth and stray further and further from the Haqq, hence Allah Ta’ala depicts them as being more astray than even animals. They eat like animals and they lead lives like animals without the haziest idea of the Accountability in the Aakhirah and without understanding Maut, Barzakh, Qiyaamah, Jahannam and Jannat.

In this Aayat, Allah Ta’ala informs Rasulullah (Sallallahu alayhi wasallam) that he should not hold the expectation of the majority of mankind entering the fold of Islam. The attribute of being more astray than even animals is not exclusive with the kuffaar. It applies equally to Muslims who blatantly and shamelessly

indulge in fisq, fujoor and bid'ah. And, it has greater application to the moron molvis and crank 'sufi' shaikhs and cheap khalifahs of our age.

HARAAM FOOD

“Haraam food causes the limbs of the body to disobey the commands of the Aql (Intelligence),” (Hadhrat Suhail)

TRUST

Q. Is the following Trust valid in the Shariah? The terms of the Trust are:

- **During my lifetime, my wife and I are the executors.
The asset of the trust is our house.**
- **Upon my death, my wife becomes the executor.**
- **Should she remarry or leave the house, she is deprived and will receive nothing.**
- **None of the heirs can ask for any share as long as the remaining spouse is alive.**
- **The trust can be dissolved only on her death and the assets will be shared by the remaining heirs according to the Shariah.**

A. The formation of such a trust is haraam. Every stipulation in this trust is haraam. On the death of a person, his/her heirs are entitled to immediately claim their Shar'i shares. No heir may be deprived of his/her share.

THE FOETUS AND ABORTION

Q. The press recently reported that there is life in the unborn baby at even 12 weeks (i.e. 84 days). The report states: Compelling pictures of babies in the womb apparently smiling, crossing their hands, and making walking leg movements appeared in the British newspapers this week (July 2004), prompting calls to review abortion laws. Real time images show a 12 week-old foetus stretching and making kicking movements with its feet.....A 14 to 15 week-old foetus sucks its thumb and yawns....”

How does this new discovery impact on Islam’s view that the rooh (soul) enters the foetus on the 120th day. Based on this, the Shariah allows abortion for a valid reason before 120 days. But in the cases mentioned above, not only life has entered the foetus long before 120 days, but the baby is fully formed. Please comment.

A. The entry of the Rooh on the 120th day is established on the basis of Saheeh Hadith. There is no doubt in this fact. It is Mansoos Alayh (i.e. on which exists categoric proof of either the Qur’aan or Saheeh Hadith). Secondly, it should be understood that every rule has exceptions. Nabi Isaa (alayhis salaam) spoke from the womb of his mother, i.e. before birth. This is an exceptional case. Hadhrat Maryam (alayhas salaam) miraculously conceived Hadhrat Isaa (alayhis salaam) without the normal worldly agency of reproduction. This is also an exception to the rule. If the soul has in

reality entered the 84 day old foetus, at most it can be argued that it is an exception to the rule. Allah Ta'ala is not bound by laws and rules which are meant for human beings.

Furthermore, there is no qat-iyyat (absolute certitude) in a claim that the rooh has indeed entered the 12 week-old foetus. The movements of the foetus cannot be attributed with absolute certitude to a rooh which has entered it. It is quite possible that the movements of the 12 week-old foetus are the consequences of the Rooh of the mother just as the movements and activities of the heart, lungs and all bodily organs without their own souls are the consequences of the Soul of the being in whom these organs exist. The numerous organs in the human body are without independent souls, but they have their movements and functions which they execute. For their activities they are dependent on the Rooh of the person. Similarly, it is quite possible that in certain cases the Rooh of the mother exercises an influence on the soulless foetus in the same way as her Rooh impacts on her other bodily organs. The mother herself smiles, walks, sits and make all types of movements. Her internal organs have their own forms of respective movement. All these movements, both inward and outward, are the consequences of the action of the Rooh. There is no rational argument to refute a contention that the mother's Rooh influences her foetus just as it activates all her other bodily organs. After all, the foetus is part of her body. It is attached to her. Her Rooh physically nourishes, sustains and develops her foetus through the intermediary of numerous organs.

This contention, namely, the movements of the foetus are the effects of the action of its mother's Rooh, is therefore not far-fetched, leave alone it being a rational impossibility.

Whether the movements of the 12 week-old foetus are the voluntary and conscious effects of its own rooh or the mechanical consequences of the action of the mother's Rooh in the same way as all her other organs react to the Rooh, are not known and cannot be established by this latest discovery. Professor Campbell who made the pictures of the foetus observed: "What's behind the smile, of course, I can't say, but the corners turn up and the cheeks bulge." The 'turning of the corners' and the bulging of the cheeks are not absolute evidence for conscious smiling or voluntary smiling. The smile-like movement could be an involuntary reaction to some assertion of the mother's Rooh or the action of some of her bodily organs.

The latest discovery may just be a discovery of what is common to all foetuses prior to 120 days. This particular 12 week-old foetus may not be an exception. Other foetuses of this age and less may also be behaving in a similar way. The new technique of technology has enabled the professor to make his pictures. These images are not discernible with the techniques hitherto employed. Hence the report says: "Campbell made the pictures in 3D-4D, a new technique in existence since 2001 with photos in three dimension with video animation enabling study of foetus movements in real time." The information which the new technique has brought to light might be common to all foetuses of less

than 120 days. If this could be ascertained, it will confirm that the movements are the effects of the mother's Rooh and organs.

Furthermore, the Hadith of 120 days is not related to abortion. The ruling of the Shariah on abortion is:

- Abortion is haraam if any human form, eg. finger, hand, etc., has developed regardless of any reason. No reason is considered valid for abortion if any human form has developed.
- If no form has developed, the foetus being only a clot, then if there is a valid Shar'i reason, abortion is permissible prior to 120 days.
- Under no circumstances is abortion permissible if life is discerned by any means whatsoever, and be it prior to 120 days. Consider the example of a pregnant woman having died. If signs of life are detected in the foetus, it is Waajib to operate and remove the baby regardless of the age of the pregnancy. The principle is the existence of life, not the Hadith which mentions that the Rooh enters on the 120th day. It is quite possible that Allah Ta'ala decrees the infusion of rooh into the foetus even before 120 days. And Allah knows best.

THE JANAAZAH

Rasulullah (sallallahu alayhi wasallam) said: "Make haste with the Janaazah. If it (the mayyit—deceased) is pious, then the destination to which you are dispatching it is best (for him/her). And, if it (the mayyit) is not pious (i.e. is evil), then it is an evil which you should

quickly remove from your shoulders.” (In other words, in both cases, make haste with the burial).

MUSHTABAH — THE DOUBTFUL

Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) said: “It is better for me to dispose of one mushtabah dirham than to give 600,000 dirhams in Sadqah.”

A dirham is a silver coin. Mushtabah is something doubtful. Its lawfulness is in question.

THE FLAG AND THE ANTHEM

Participation in the political functions of nations where the flag is honoured and the national anthem sung, is haraam. Commenting on this prohibition, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayhi) said:

“The Religion of Islam does not give this permission (i.e. permission to participate). Un-Islamic shi-aar (salient acts) whether by word or deed, are major sins tantamount to (acts) in opposition to Islam. In brief, it is neither permissible to participate in such gatherings nor to honour this flag (of the country in this manner) nor to sing the national anthem, because Rasulullah (sallallahu alayhi wasallam) said: ‘Whoever, enhances the gathering of a people, becomes of them.’”

It is therefore Waajib for the People of Islam to remain aloof (of such functions). It is also improper for

members of other religions to make such demands on Muslims. It is imperative for them to exempt Muslims.”

(Imdaadul Fataawa, Page 647, Vol.4)

At the end of his Fatwa, Hakimul Ummat (rahmatullah alayh), commented: “In this reply (i.e. in the Fatwa) I have kept in view the aayat: ‘Do not insult the deities of those who call (worship) deities other than Allah....’ In fact, this issue (of the flag and the anthem) deserves a harsh response.”

In this comment Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) says that Islam views this *sin of shirk*, i.e. the acts of honouring/worshipping the flag and singing the anthem, in such a grave light that the need is for a stern and harsh rebuttal. However, since the Qur’aan forbids insulting the deities of others, he has refrained from employing harsh terms to decry these practices.

A LESSON FOR MUSLIMS

The following fearful episode was narrated by Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh):

In a town not far from Thanabovan (where Hakimul Ummat lived) a prominent Muslim member of parliament became very ill. Doctors had given up hope. There was a very pious hakeem (physician) in Thanabovan. For some reason he had refused to attend to the sick MP. Some relatives of the indisposed man asked Hadhrat Thanvi to request the hakeem to attend to

the sick MP. On Hadhrat Thanvi's request, the hakeem visited the sick MP.

After diagnosing the sick man, the hakeem also came to the same conclusion as the other doctors. However, the dying MP implored the hakeem to remain at his bedside. The sick man told the hakeem that he sees in front of him two fierce looking angels holding a bag of fire in their hands. They were beckoning to him to enter the bag of fire. They were only waiting for the hakeem to depart. Thereafter they would extract the sick man's soul and capture it inside the bag of fire. Out of fear and terror the sick MP begged the hakeem to remain with him. After some time, the hakeem had to leave. On the departure of the hakeem, the MP died.

Commenting on this episode, Hadhrat Hakimul Ummat said that the Hindus of the town wanted to erect a temple in the Muslim area. The Muslim community vehemently opposed this proposal. However, the Muslim MP, for political motives, supported the application of the Hindus. Consequently they succeeded in acquiring permission to build the temple.

A temple as we all are aware is a venue of shirk and kufr. Nothing is more abhorrent to Allah Ta'ala than shirk and kufr. At the time of his death the Muslim MP was tasting the consequences of his support for shirk and kufr.

Aiding and supporting any shirk and kufr have disastrous effects at the time of Maut (Death). The impact is adverse. It can lead to kufr at the time of Maut or at least severe *athaab* (punishment) as the aforementioned episode testifies.

Among such acts of dangerous consequences for Imaan, prevalent in these days are:

- Standing for a flag
- Singing the anthems of countries and standing in honour
- Inter-Faith prayer gatherings
- Entering a non-Muslim place of worship for prayers or for merely sitting in silence and respect
- Participating in a religious practice of other religions

THIKR IN ABUNDANCE

Thikrullaah (Remembrance of Allah) is an incumbent duty on every Muslim. In fact, Perpetual Thikr is the command of the Qur’aan and Sunnah. At all times it is essential to be involved with Thikr. Rasulullah (sallallahu alayhi wasallam) said: “Maintain your tongue ever fresh with the Thikr of Allah.”

The method of Thikr in abundance is to engage the tongue in the recitation of ‘Laa ilaha il lallaah’ in all walks of life – while walking, sitting, working, etc. When involved with some worldly activity, then recite the Thikr audibly to keep the focus on Allah Ta’ala. When not engaged in any work, then keep a Tasbeeh in the hand. It acts as a reminder. In this way one will remember to become engaged in Thikrullaah.

HUMILITY

Rasulullah (sallallahu alayhi wasallam) said: *“Whoever adopts humility for the sake of Allah, Allah will elevate him.”*

The life histories of the Auliya testify that the more they had obliterated themselves, the more Allah Ta’ala projected and elevated them. Tawaadhu’ (humility) exercises a special magnetic influence on people. The hearts of people incline to a humble man. The condition however is that the humility should be sincere, not a pretence. (Hakimul Ummat)

DON'T BE DECEIVED

Severe sicknesses can be cured by the power of the mind. A man who has such mental power either acquired naturally or by effort, can cure people of their sicknesses simply by means of the mental power he exercises on them.

Even a non-Muslim and a faasiq are able to accomplish this feat. By means of practice, they increase their mental powers. Muslims should, therefore, not be misled and confused when they hear of kuffaar faith-healers curing sicknesses. Such feats are achieved by means of the power of the mind, hypnotism, mesmerism or some shaitaani influence.

THE QUR'AAN

Rasulullah (sallallahu alayhi wasallam) said:

“Verily these hearts rust like steel rusts when exposed to moisture.”

The Sahaabah asked: ‘O Rasulullah! What is its polish?’
Rasulullah (sallallahu alayhi wasallam) said:
“Remembering Maut abundantly and reciting the
Qur’aan in abundance.”

ADOPTION

Caring for the orphans and adopting them into the home are acts of great *thawaab* (reward). According to the Hadith, if a person places a hand of affection on the head of an orphan, the number of his sins which are forgiven equals the number of the orphan’s hairs which gathered under his (the person’s) hand. From this Hadith one gains an idea of the immense rewards and benefits for caring for orphans.

At the same time it is essential to understand the implications of adoption to avoid problems and heartaches in later years. The following facts should be remembered when making an adoption:

- * An adopted child does not automatically inherit in the estates of his/her adoptive parents. However, a bequest of up to one third the value of one’s estate may be made for the adopted child.
- * The laws of Hijaab (Purdah) which apply to strangers will apply in relation to the adopted child. All rules of Hijaab will come into force when the child is of age. Thus, purdah will be incumbently observed between the adopted girl and her foster father and foster brothers.

The same applies between the adopted boy and his foster mother and foster sister.

* It is not permissible to conceal from the adopted child or from anyone else the true identity of the child.

PROHIBITIONS

The following are some acts prohibited by the Shariah, but in which people generally indulge:

- Engaging in unnecessary talk while the Athaan is being recited.
- Engaging in unnecessary talk while making Wudhu.
- Entering the toilet with a bare head.
- Eating without the head being covered.
- Spitting inside the toilet.
- Reciting the Masnoon Duaas or Bismillaah, etc. while making wudhu in a bathroom which also has a toilet.
- Entering the home with the left foot and without reciting Bismillaah.
- Wearing the trousers on or below the ankles. This applies to only males.
- Wearing rings made of a metal other than silver or gold. All forms of imitation rings are prohibited for both men and women. Men may, however wear only a silver ring.
- Eating and drinking with the left hand.
- Sleeping on the stomach. This is the style of shaitaan.
- Wandering in the public without Islamic headgear.
- Eating unnecessarily in the public.
- Drinking and eating while standing.

- Speaking when inside the bathroom or toilet unless it is necessary.
- Eating with knives and forks.

THE NAASHIZAH

Naashizah means a wife who is disobedient to her husband. When a woman is classified as a *naashizah* according to the Shariah, the husband is entitled to withhold maintenance from her.

A woman will be classified as *naashizah* in two cases only: (1) She leaves the home without the consent of her husband. (2) She denies her husband's conjugal rights without valid reason.

Although literally, she will be a *naashizah* if she refuses to obey any lawful order of her husband, such *nushooz* (disobedience) while sinful is not grounds for withholding maintenance from her. Thus, if a woman does not leave the home without the consent of her husband, he may not refuse to provide maintenance for her even if she is grossly disobedient to him and makes his life a misery.

THE MUSJID PROHIBITIONS

The following acts are prohibited:

- To enter the Musjid without wudhu
- To speak, recite or make thikr when the Imaam stands up to proceed to the mimbar for the Jum'ah Khutbah

- To recite Durood Shareef audibly or silently with lip movement when the name of Rasulullah (sallallahu alayhi wasallam) is mentioned during the Khutbah
- To enter the Musjid or to perform Salaat clad in a manner which is undignified and Makrooh according to the Shariah, e.g. jeans and sweaters, T-shirts with inscriptions even if the inscriptions are not lewd.
- To speak while the Athaan is being recited by the Muath-thin.
- To lean against the wall of the Musjid for no valid reason,
- To speak while making wudhu.

FEMALES AND SECULAR EDUCATION

Rasulullah (sallallahu alayhi wasallam) said:

“Do not teach your women writing (kitaabat).”

In several Ahaadith Rasulullah (sallallahu alayhi wasallam) had discouraged women from being taught the art of writing. Whatever the reasons for this discouragement, the fact remains it is an order of Nabi-e-Kareem (sallallahu alayhi wasallam).

The prohibition mentioned in the Hadith in this regard is not total and mandatory for all women. Since Rasulullah (sallallahu alayhi wasallam) himself had permitted Hadhrat Hafsa (radhiyallahu anha) to learn writing, it is clear that while he did discourage women from writing, the prohibition is not of the haraam classification. It is permissible for women to be taught

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just sufficient writing and arithmetic to assist them in their domestic role for which Allah Ta'ala has created them. But there is absolutely no scope for permissibility to pursue secular education at secular schools and colleges.

From this discouragement, unbiased and sincere Muslims will be able to better understand how severe the prohibition is for women to attend secular institutions to acquire higher secular education in an environment ridden with kufr and immorality. There is no difference of opinion among intelligent Deeni conscious Ulama that secular schools in this age foster immorality – zina and drugs. Especially universities – these are confirmed institutions of fornication, drugs, liquor, and many other evils.

The **evil** – *fisq and fujoor*— of secular institutions, proven by statistics compiled by non-Muslim experts themselves, is so glaring, that for a Muslim to claim that it is permissible for females to attend such institutions, is akin to kufr. By making such a claim, it is implied that the *kabeerah* (major) acts of vice which have become salient in universities, are permissible. And this is kufr because it is tantamount to saying that what Allah Ta'ala has made haraam is in fact halaal.

Muslim parents should reflect and not deceive themselves by intentionally turning a blind eye on the morass of moral filth and evil into which they are casting the sacred *Amaanat (Trust)* of daughters.

SUPERIORITY OF A LITTLE

Rasulullah (sallallahu alayhi wasallam) said: “Everyday when the sun rises two angels are sent. They take up positions on either side of the sun and make a proclamation (in unison) which all living creatures besides man and jinn hear. They say:

“O People! Come towards your Rabb. Most certainly, the little which is sufficient (for your needs) is better than the abundance (of wealth) which diverts (you from Allah).”

Man’s *rizq* (worldly provision) has already been predetermined and fixed. The full measure of his *rizq* will reach him in all circumstances, and only when he has depleted his *rizq* will his Maut (death) arrive. There is, therefore, no need for man to over-burden himself and become inextricably engrossed in worldly affairs in the pursuit of wealth. Man has been created for the Akhirah, not for this dunya (world). The way to reach the Akhirah is via *ibaadat* (worship) and *taa-at* (obedience).

GENEROSITY & STINGINESS

Rasulullah (sallallahu alayhi wasallam) said:

“Everyday at the time of sunset two angels are sent. They take up positions on either side of the setting sun and make a proclamation (in unison) which all living creatures except man and jinn can hear. They say:

“O Allah! Bestow (wealth) in abundance to the generous spender (in Your Path), and inflict ruin on the one who withholds spending (in Your Path).”

Sadqah given for the sake of Allah Ta’ala never depletes or decreases wealth. On the contrary, wealth increases in quantity as well as in *barakat* (blessing). The consequence is the opposite for the miser or the one who refuses to spend when necessary.

RASULULLAH’S NASEEHAT

Once when Hadhrat Umar (radhiyallahu anhu) went to the Musjid, he found Hadhrat Muaaz (radhiyallahu anhu) crying by the Holy Qabr of Rasulullah (sallallahu alayhi wasallam).

Hadhrat Umar: *“O Muaaz! What makes you cry?”*

Hadhrat Muaaz: *“A Hadith which I heard from Rasulullah (sallallahu alayhi wasallam). He said: “A little riya (show) is also shirk. He who becomes the enemy of the Auliya of Allah, has declared war on Allah. Allah loves such virtuous and pious ones who are hidden (unknown); who are not sought when they disappear; when they are present, they are not recognized. Their hearts are Lanterns of Hidaayat (Guidance). They are such people who stay aloof from all kinds of dark fitnah (strife and mischief).”*

THE WORST OF PEOPLE

Rasulullah (sallallahu alayhi wasallam) said: The worst of Allah’s servants are those who go about gossiping; those who create dissension between beloved ones; those who seek for faults in innocent people.”

DISGRACE FOR EMULATION

Rasulullah (sallallahu alayhi wasallam) said:

“Most assuredly, you will follow the ways of those before you inch by inch, cubit by cubit so much so that if they enter into a lizard’s hole, you too will certainly enter it.”

The Sahaabah asked:

“O Rasulullah! (Do you mean) the Yahood and the Nasaaraa?” Rasulullah (sallallahu alayhi wasallam) said: “Who else?”

Tashabbuh bil kuffaar (emulation of the ways and mannerisms of the kuffaar) is among the major sins. The *Tashabbuh* in the aforementioned Hadith has diffused every strata of Muslim society. The most lamentable facet of this *Tashabbuh* into the ‘lizard’s hole’ is its adoption by most of the ulama of this era.

AQAL – INTELLIGENCE

“The most beneficial Aqal (Intelligence) is an Aqal by means of which a man recognizes himself. Then with this recognition he understands the ni’maat (bounties) of Allah Ta’ala within himself and gains the aptitude (taufeeq) for expressing shukr (gratitude) for these bounties, and he gains the ability to resolutely oppose the inordinate promptings of his nafs.”

(Hadhrat Ahmad Ibn Aasim Al-Antaaki)

After the treasure of Imaan, the best and noblest bounty which Allah Ta’ala has bestowed to man is Aqal. Allah Ta’ala had taken an oath that whomever He wishes to

elevate, He will do so by means of the bestowal of Aqal, and whomever He wishes to humiliate, He will do so by means of the affliction of Jahl (ignorance). However, a healthy Aqal is an intelligence which operates within the limits of divine demarcation and proscription.

An excess of ‘intelligence’ is termed mental derangement which is apart from insanity as it is commonly understood. Generally the materialists, philosophers and scientists suffer from the malady of mental derangement caused by diseased intelligence. Intellectual derangement is described by the Qur’aan Majeed as Takhabbutush Shaitaan which means mental derangement caused by the ‘touch of shaitaan’.

Consider the philosophers of bygone times, such as Plato, Socrates, Aristotle, Avicenna (Ibn Sina), etc. All of them had become mentally deranged as a consequence of the malady of Takhabbutush Shaitaan. Their excess of intelligence led them to deny Allah Azza Wa Jal and to fabricate hideous conceptions of divinity and of the eternity of the material world. They had stripped the Divine Creator of all His Attributes of excellence, and in the words of Imaam Ghazaali (rahmatullah alayh), they had rendered Him more impotent than a dead donkey.

The scientists of our age have plunged into the very same abyss of mental derangement. The more they discover of the wonderful mysteries of Allah Azza Wa Jal – the more they unravel issues which were once mysteries and unknown entities – the more they observe and understand the magnificent system of billions of universes which in reality collectively constitute an

infinitesimal speck in Allah's creation, functioning with a precision of a split second – the more blind they become. Instead of the magnificence of the grandiose scheme of the universe with its precision systems and orders opening up their eyes of realization to see their Creator, they become more blind and dogmatic in their denial of the existence of The Divine Creator. They suffer from the terrible blindness which the Qur'aan mentions: "...Verily, the (physical) eyes are not blind. But the hearts within the breasts are blind."

A healthy and most beneficial intelligence is the Aqal which unravels for man his reality, his insignificance, his weaknesses, helplessness and hopelessness. Such Aqal constrains him to understand that his origin was a contemptible speck in an impure fluid, and his body is a vessel for much impurities and his ultimate end will be food for worms in the belly of the earth.

Aqal is such intelligence which produces in the heart of man a vivid understanding of the wonderful divine bounties within him. Among all the wonderful bounties within him, the greatest and noblest is his Imaan; then his Aqal, then the numerous faculties and abilities such as vision, hearing, internal organs, external organs, etc., etc. Generally, this short-sighted man regards only external objects of pleasure, delight, comfort and luxury as ni'maat (divine favours) for which he should be grateful to Allah Ta'ala. Since he has to struggle to acquire these external bounties, he does to a degree understand that these assets are favours of Allah Ta'ala.

However, he remains blind to the greater bounties which Allah Ta'ala has created within him. He

understands the value of such bounties only after he has lost them. Thus, if he loses his vision or his hearing or his sense of touch or his kidneys collapse or his heart is smitten by malady or his limbs become paralyzed, then his spiritual eyes open up to recognize the pricelessness of the lost internal favours which Allah Ta'ala had bestowed to him, but which he had never appreciated, hence Allah Ta'ala snatched them from him.

A man of intelligence does not procrastinate in the recognition of these wonderful ni'maat. He does not postpone his gratitude for the occasion of destruction. He does not wait for blindness to understand the value of his vision. He does not wait for the collapse of his kidneys to understand the wonderful gift of Allah Ta'ala. While he is healthy and enjoys all these wonderful bounties, he engages in constant shukr by employing all the bounties to gain the pleasure of the Bestower.

Reflect on the advice of Hadhrat Al-Antaaki (rahmatullah alayh) to understand your origin, your present condition and your ultimate abode in the Qabr.

GARLANDING SWINES

Rasulullah (sallallahu alayhi wasallam) said: *“The one who imparts Ilm (of the Deen) to an unfit person is like one who garlands swines with gold, pearls and diamonds.”*

The ‘unfit’ student is likened to a swine, and the Ustaadh who imparts Ilm to him is described as one

who garlands pigs with gold, pearls and diamonds. From this Hadith it is understood that the prospective 'student' is unfit and unworthy of pursuing Knowledge of the Deen, that is, higher Knowledge academically. How is the disqualification of a prospective student to be ascertained? Answering this question, Hadhrat Sufyaan Bin Uyainah (rahmatullah alayh) said: "When you see the worldly desires of a student increasing with the increase of his (textual/book) knowledge, then refrain from imparting Ilm to him. By imparting knowledge to him, you will be paving his path to Jahannum."

Hadhrat Zunnun Misri (rahmatullah alayh) said: "Nowadays we see such people whose worldly desires increase with the increase of their (textual) knowledge."

THE JAAHIL 'AALIM'

"How is it possible for the Reciter of the Qur'aan (i.e. the molvi/sheikh) to practise on the teachings of the Qur'aan when he sleeps away the (entire) night, does not fast (Nafl) by day and devours haraam and mushtabah (doubtful) wealth?" (Sufyaan Bin Uyainah)

"If the Ulama were alive (i.e. spiritually alive), they would have perceived fire in their stomachs if haraam food was consumed. But, since they are dead (spiritually) they wander about consuming carrion and fire (without perceiving it)." (Hadhrat Umar Bin Abdul Aziz).

"It is evil for an Aalim to fill his belly with even halaal food. What then is the (spiritual and moral) state of the

Aalim who fills his stomach with haraam? The piety of the Ulama is in abandoning lust.”

(Hadhrat Hasan Basri)

Those who believe that they are members of the Ulama Fraternity should take heed, and meditate on their actions when they devour carrion and filth at Nandos, Kentucky, McDonalds and in the hall at Wanderers. And, those molvis who issue haraam licences for such carrion should also reflect.

HOMES LIKE GRAVES

“Do not make your homes graveyards. Verily, Shaitaan flees from a home wherein Surah Baqarah is recited.”

(Hadith)

Rasulullah (sallallahu alayhi wasallam) described homes as graveyards when the Light of the Qur’aan is extinguished. When there is no culture of *Tilaawat* (regular, daily recitation), the home becomes spiritually barren and desolate. It becomes a haunt for shaitaan. Shaitaan flees from a house in which *Tilaawat* of the Qur’aan Shareef is a practice.

Nowadays, regular and abundant *Tilaawat* is a displaced culture. Evils such as the television and the western lifestyle have extinguished the *Noor* of the Qur’aan Majeed. Thus the homes are spiritually dark and bereft of barkat. Rasulullah (sallallahu alayhi wasallam) said: “*Verily, these hearts rusts just as iron rusts when exposed to moisture.*” Someone asked: “*What is its polish, O Rasulullah!*” He said: “*Remembrance of Maut and Tilaawat of the Qur’aan.*”

It does not behove a Muslim that a single day passes without *Tilaawat*. In the qabr, *Tilaawat* will be a *Noor* to brighten the darkness and to protect the mayyit against the chastisement of the grave.

LUSTFUL GLANCES

Almost everyone, even the learned and the ‘pious’, indulge in the evil of lustful glances. Staring at ghair mahaareem is a rampant disease. While others may not detect the evil and surreptitious movements of the eyes, Allah Ta’ala is fully aware. Every evil glance is recorded. Excessive indulgence in this evil practice of zina of the eyes has corroded the conscience. This major sin is thus regarded most insignificantly. In fact it is not even considered to be sinful. Most people who are involved in this crime believe that restraining the eyes from haraam gazing is beyond their control.

This idea implies a complaint against Allah Ta’ala Who has commanded us to control the eyes and refrain from looking at ghair mahaareem. It is tantamount to saying that Allah Ta’ala has imposed on us a burden which is beyond our bearable capacity. This is an implication of kufr.

The malady could be quickly cured if a little pressure is applied on the nafs. Diverting and restraining the eyes do not require any physical effort. In a split second diversion of the eyes is possible. The problem, however, is that we readily submit to the evil dictates of the nafs without waging the incumbent struggle against it.

Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) has prescribed 50 raka'ts Nafl Salaat for those in whom this evil is a chronic disease. Those who erroneously feel that they are unable to restrain their eyes, should perform 50 raka'ts Nafl Salaat for every evil glance they cast. Insha'Allah, the disease will be cured.

FOR THE MISCREANT INTER- FAITHERS

For those who have become enmeshed in the tentacles of the kufr interfaith movement which is corroding the Imaan of unwary and ignorant Muslims, the Qur'aan commands the manner of addressing non-Muslims: *"And do not assign another god with Allah, for then you will be cast into Jahannam disgraced and buffeted."* (Aayat 39, Surah Bani Israaeel)

Citing the method of Da'wah of Nabi Ibraaheem (alayhis salaam), the Qur'aan Majeed says: *"(Remember!) When Ibraaheem said to his father and his nation: 'What are these idols which you are worshipping?' (They said): 'We found our ancestors worshipping them.' (Ibraaheem) said: 'Verily, you and your ancestors were in explicit deviation.'...He said: 'Your Rabb is the Rabb of the heavens and the earth – He Who has created them, and I am among the witnesses (testifying) to this (Truth). I take oath by Allah! I shall enact a plan for your idols after you have departed.'" (Aayaat 52 – 57, Surah Ambiya)*

In many verses of the Qur'aan Majeed and in numerous Hadith narrations, the methodology of Da'wat and Tableegh is stated without any ambiguity. The 'Beautiful Debating' mentioned by the Qur'aan is explained by numerous Qur'aanic verses and Hadith narrations. The Qur'-aanic concept of *Mujaadalah Hasanah* (Beautiful Debating) does not permit compromise with baatil, kufr and shirk. It precludes any alliance which dilutes Islam's uncompromising Tauheed and its total rejection of all other religions, concepts and doctrines.

The Qur'aan rejects any attempt of creating doctrinal bridges for implied acceptability of the doctrines of other religions. Thus, Allah Ta'ala categorically denouncing and rejecting all other religions, states in the Qur'aan Majeed: *"Verily, the Deen by Allah is only Islam."* *"Whoever searches for a religion other than Islam, never will Allah accept it from him."*

The interfaith movement is a western conspiracy to destroy Islam from within by utilizing the services of zindeeqs, modernists, short-sighted and even stupid 'scholars' who cannot see further than their noses. It is of utmost importance that Muslims realize that the fundamental doctrines of the interfaithers are (1) No religion is the absolute truth; (2) All religions are equally legitimate. But Islam is in diametric opposition to these doctrines of kufr. In total rejection of these beliefs, Islam states that only Islam is the absolute Truth, and that all religions excluding Islam are illegitimate, baseless and false. Thus, on doctrinal issues there can be no compromise and no co-operation.

The Qur'aan demands that the Muballigh delivers the Message of Haqq in an unadulterated form which necessitates rejection of the false doctrines of all other religions. The compromise which Muslim inter-faithers strike up with the Interfaith conspirators is a tacit approval of their kufr doctrines. The Qur'aan demands rejection of the kufr doctrines along with presentation of the Haqq of Allah's Deen. There is no parallel movement with kufr. The movement of Islam is on a diametric collision course with all religions of baatil. It is haraam to sit on the platform of equality of religions, which the interfaith movement offers to shallow-minded Muslims.

The Qur'aan outrightly rejecting the baatil of the Christians, says: *"They (the Christians) say: 'Allah has begotten a son.' Glory unto Allah! He is The Independent One. Unto Him belongs the heavens and whatever is in the earth. What, do you have any proof for this (notorious claim)? What, do you say about Allah what you know not? Say (O Muhammad!): 'Verily, those who fabricate lies regarding Allah, they will not prosper... Then He will cause them to taste the severe punishment because of their kufr.'"* (Surah Yoonus)

The Muballigh may not sit and allow his ears to be dinned with the kufr which his interfaith colleagues present to him. He is required to inform them of the falsity of their beliefs and of the Truth of Islam, and that Islam is the sole and exclusive repository of everlasting success and salvation.

There is no Truth but the Truth of Islam.

ADMIRABLE HONESTY

In the Ummats of bygone times, it is mentioned in the Hadith, a man sold his house. After the buyer took possession of the house, he discovered a vat filled with gold coins. He took the container of gold to the seller informing him of the discovery. The seller said: "I sold the house and obtained the price. I have no entitlement to the gold." The buyer retorted: "I paid for the house, not for the vat of gold. I am not entitled to it." This is the meaning of honesty.

DIVINE APPORTIONMENT

A Buzrug once passed by a city. He found the gates of the city closed. On making enquiries he was informed that the falcon of the king had taken flight, hence to prevent the falcon escaping the king ordered the city gates to be closed.

The Buzrug mused to himself: "Why should the falcon leave via the gate? It will fly over the walls. The king is indeed a great moron." He said to Allah Ta'ala: "O Allah! You have granted kingdom to such a moron whilst an intelligent man such as me is deprived." It was revealed to him via *Ilhaam*: "*We shall give your intelligence and your faqr (piety/poverty) to the king, and bestow his stupidity and kingdom to you. Are you pleased with this exchange?*"

The Buzrug was alerted to his indiscretion. He profusely repented and said: "I can never accept and tolerate it until Qiyaamah."

TAQWA AND LAUGHTER

In a dream a Buzrug saw an extremely handsome man. He asked the man: “Who are you?” The man said: “I am Taqwa.” Buzrug: “Where is your residence?” Handsome man: “My residence is in the sad hearts of the grief-stricken ones.

Then the Buzrug saw an extremely ugly, hideous old woman. He asked: “Who are you?” She responded: “I am laughter.” Buzrug: “Where is your residence?” Ugly woman: “My residence is in the hearts of the proud and arrogant ones.”

Abundance of laughter and loud laughter are evil. Rasulullah (Sallallahu alayhi wasallam) said that laughter “kills the heart”. The spirituality of the Mu'min's heart is ruined by such raucous laughter. Such laughter is a sign of total obliviousness (ghaflat) of Maut and the Aakhirah.

THE COMPANIONS OF IBLEES

In an encounter with Iblees, Rasulullah (Sallallahu alayhi wasallam) asked him: “Who is your sympathiser? Iblees said: “The drunkard.”

Rasulullah (Sallallahu alayhi wasallam): “Who is your companion?”

Iblees: “He who does not perform Salaat on time.”

Rasulullah (Sallallahu alayhi wasallam): “Who is your guest?”

Iblees: “The thief”.

Rasulullah (Sallallahu alayhi wasallam): “Who shares your secrets?”

Iblees: “The poet.”

Rasulullah (Sallallahu alayhi wasallam): “Who is your rasool (prophet)?”

Iblees: “The saahir (magician) and the astrologer.”

Rasulullah (Sallallahu alayhi wasallam): “In what is the coolness of your eyes?”

Iblees: “In the one who unjustly issues Talaaq.”

Rasulullah (Sallallahu alayhi wasallam): “Who is your friend?”

Iblees: “The one who abstains from Salaat.”

Rasulullah (Sallallahu alayhi wasallam): “Who is the most honourable to you?”

Iblees: “The one who reviles Abu Bakr and Umar (Radhiyallahu anhum).”

FROM THIS LAST ANSWER, IT SHOULD BE CLEAR THAT SHIAHS ARE THE BOSOM COMPANIONS OF IBLEES.

THE DRINKER OF LIQUOR

Rasulullah (Sallallahu alayhi wasallam) said that Allah Ta’ala curses the consumer of liquor, the one who pours the liquor, the buyer, the seller, the producer and the transporter. All those linked with liquor in any way whatsoever are within the scope of Allah’s Curse.

Hadhrat Aishah (Radhiyallahu anha) said: “Do not give your daughters in marriage to one who consumes liquor. If he is sick, do not visit him. In the Taurah and Injeel is mentioned la’nat (curse) for the drinker of

wine. He who attends to the needs of a wine-drinker, aids in the demolition of Islam. Allah Ta'ala will impose poisonous scorpions and snakes on the one who feeds the drunkard. The one who associates with a liquor-drinker, Allah Ta'ala will resurrect him blind on the Day of Qiyaamah.

When a person consumes liquor, the Angels of Rahmat depart and their place is taken up by shaitaan. He will be administered boiling water in Jahannam. Rasulullah (Sallallahu alayhi wasallam) said: *“Abstain from liquor. It is the key of all evils.”*

A FEARFUL WARNING

It is mentioned in the Hadith that liquor is the root of all evil. Similarly, evil glances is the root of immorality. Sometimes such a person dies as a kaafir, and sometimes he becomes afflicted with insanity.

ALLAH'S BOUNDLESS MERCY

On the Day of Qiyaamah, a man loaded with mounds of sin will be ushered into the Divine Presence. The command will be issued to cast the criminal into the blazing fire of Jahannam. At that moment one of his eyelashes will plead with extreme humility: “O Allah! Your Nabi (Sallallahu alayhi wasallam) had said that whoever cries because of fear for Allah, the Fire of Jahannam is forbidden for him. O Allah! Once the eyes of this person were moistened due to your fear. You are aware of it. You also are aware that some of the

moisture of his eyes had moistened me. If you have decreed to punish him, then separate me from his eyelashes.”

Allah Ta'ala will say: “Why do you not intercede on his behalf?” The eyelash will say: “I desist because of fear for you.” Then Allah Ta'ala by His boundless mercy will order a crown of forgiveness to be placed on the man's head. Hadhrat Jibrael (Alayhis salaam) will announce on the plains of Qiyaamah: “People! One eyelash has secured his forgiveness.”